

AN
ENTERTAINING, IMPROVING
AND
INSTRUCTING
MISCELLANY,
IN PROSE AND VERSE,

for the Instruction of those, who learn the
English Language,

compiled

From the best English Authors

by

John Cowmeadow, *K*

Language Master, and Teacher of the Royal
Family at Berlin.

Berlin. 1788.

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Court of Tippo Saib.

At the present time the Court of Tippo Saib is the most brilliant in India; and his company of performers is without contradiction the first, as well on account of its riches as because the Bajaderes are the women to whom he gives the preference. Being Sovereign of part of Visapour, he has every facility of procuring, among this class of women, those who are most remarkable for their beauty and talents.

The comedians of the court are all women. A directress, who is likewise manager, purchases young girls at the age of four or five years, who are chosen on account of their beauty. She causes them to be inoculated, and then provides them with Masters both for dancing and music.

They are taught every accomplishment that can inspire the Prince and his Court with the love of pleasure; and their Success is such, that they delight and seduce the most insensible of Men. They begin to appear in public at the age of about ten or eleven years. They have generally the most delicate features, large dark eyes, beautiful eye-brows, a small mouth, and the finest teeth; their cheeks are dimpled, and their black hair hangs in flowing tresses to the ground; their complexion is a clear brown, not such as that of the Mulatto women, who are incapable of blushing: but like that of a Country girl in the glow of health, who has preserved the rose after suffering the lilies to fade. These are the Yellow women, that the Orientals prefer to all others: they give themselves that tinge by painting their cheeks of a jonquil colour in the same manner as the French women use rouge: and it is remarkable that in a very short time one becomes habituated to this colour, and finds it agreeable. Their habit is always a fine gauze, very richly embroidered with gold; and they are covered with jewels; their heads, their neck,

their breasts, their arms, fingers, legs, and toes, have their jewels; and even their nose is ornamented with a small diamond that gives them an arch look, which is far from being unpleasing.

The comedies are all pieces of intrigue. They personate either women who league together to deceive a Jealous husband, or young girls that conspire to deceive their mother. It is impossible to play with more art or with more naturel ease. Their Songs are gay and agreeable. The Words that are sung by a single voice are almost always the complaint of a Lover. Those which are sung in chorus are much gayer; but they have no second parts, and are always repeated.

The dancers are superior in their performance to the comedians and singers; it may even, be affirmed, that they would afford pleasure on the theatre of the Opera at Paris. Every part is employed when these girls dance; their heads, their eyes, their arms, their feet, and all their bodies seem to move only to enchant and surprise. They are very light and very

strong in the legs; turning round on one foot, and springing up immediately after, with a surprising force. They have so much accuracy in their movements, that they accompany the instruments with bells that are on their feet; and as they are of the most elegant figures, all their motions are graceful. No Bojadere of the Princes company is more than seventeen years old. At this age they are dismissed, and either travel over the province, or attach themselves to the Pagods. *)

The directress of this company is paid by the Prince; but her emoluments are not known. She has always a number of pieces, ready in rehearsal to be played at a moments notice. Though there is every reason to think she is well paid by Tippo for the pleasures she procures him, the emoluments she receives from private individuals of fortune are still more advantageous to her. When a great man gives a set supper, he has usually a comedy ornamented

*) Every Pagod maintains a number of Bajaderes, whose charms produce one of the most certain revenues of the Bramin.

with song and dances. The number of these actresses is often no more than two, the instrumental music not being changed.

If a supper is given to a few private friends, the singers and dancers are likewise employed at the same price of hundred rupees; besides which, they must be furnished with a Supper and abundance of fruit, sweetmeats, and warm milk. If the friends are retained to sleep (as is often done, where their Suppers are more friendly than ceremonious) they chuse each a companion for the night among the performers, for which the directress is likewise paid 100 rupees each; and the master of the house must present his friends with some trinket, or piece of stuff, to be given to the damsel when she is sent away in the morning.

Besides the Prince's company, there are several others in the town where the Court is kept, and in the armies. There are even some that are composed of men only: but the people of the Court never have recourse to any but the Prince's company.

At eleven o' clock, or about midnight, every one retires but those that sup with the Nabob; who, except on grand festivals, are always his friends and relations.

*Genuine Letter of the Late
Mr. Sterne.*

To — —

Lyons, Nov. 15.

I have travelled hither most deliciously, though I have made my journey in a desoblegiant, and, of course, alone. But when the heart is at rest, and the mind is in harmony with itself, and every subordinate feeling is well attuned, not an object offers itself to the attention but may be made to produce pleasure. Besides, such is the character of this happy people, that you see a smile on every countenance, and hear the notes of joy from every tongue.

*) There is an old woman, at this moment, playing on the viol before my window, as a

I shall not enter into the physical or moral difference between the two nations, but I cannot, however, help observing, that while the French possess a gaiety of heart, that always weakens and sometimes baffles sorrow, the English still answer to the description of the old Frenchman, and really continue to divert themselves most triflingly.

Nay, how often have I seen, at a York assembly, two young people dance down thirty couple, with as grave countenances as if they did it for hire, and were, after all, not sure of being paid: and here have I beheld the sun-burnt sons and daughters of labour rise from

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groupe of young people are dancing to it, with more appearance, and, I believe, more reality of pleasure than all your brilliant assemblies at Almack's can boast.

I love my country as well as any of her children; and I know the solid, characteristic virtues of its people; but they do not play the game of happiness with that attention which is obtained and practised here.

their scanty meal with not a pulse in their hearts, that did not beat to pleasure; and, with the brightest looks of satisfaction, make their wooden shoes responsive to the sound of a broken-winded hautbois.

All the world shall never persuade me there is not a Providence, and a gracious one too, which governs it. With every blessing under the sun we look grave, and reason ourselves into dissatisfaction; while here, with scarce any blessing but the sun, *on est content de son état.*

But the kind Being who made us all gives to each the portion of happiness, according to his wise and good pleasure; for nothing is beneath his-all providential care — he even tempers the winds to the Shorn lamb.

By such reflections, and such influences, I am perverted from my purpose; for, when I drew my chair to the table, and dipped my pen into the ink-horn, I breathed nothing but complaint, and it was my sole design to tell you so — for I have sent *a la poste restante* again and again, and there is no letter from you. But

though I am impatience itself to continue my journey towards the Alps, and cannot possibly indulge my curious spirit till I hear from you, yet such is the effect of my sympathetic nature, that I have caught all the ease and good humour of the people about me, and seem to be sitting here, in my black coat and yellow flippers as contented as if I had no other step to take; and God Knows I have a pretty circuit to make, my friend before I may embrace you again. It is not as you well know, my practice to scratch out any thing I write or I would erase the last dozen lines at the very moment I had concluded them, your letter and two others arrived, and brought me every thing I could wish. I would really linger if I thought you would overtake me. At all events, we shall meet at Rome and I shall take the wings of to morrow morning to further my progress thither.

I sincerely hope this paper may be thrown away upon you — that is, I wish you may be come away before it has made its passage to England. At all events, my dear boy, we shall meet at Rome. So till then fare — [thee well —

and there and every where I shall be your most faithful and affectionate.

L. Sterne,

*Thoughts on the Choice of a Rake
for a Husband.*

Addressed to the Ladies.

It has been universally allowed, and with great reason, that between persons who marry, there should be some degree of equality, with respect to age and condition. Those who violate a Known truth, deserve the infelicity they incur: I shall therefore only labour to preserve innocence, by detecting error.

With the ladies, it is a kind of general maxim, that the best husband, is a reformed rake; a maxim which they have probably derived from comedies and novels in which such a Husband is commonly the reward of female merit. But the belief of this maxim, is an incontestable proof, that, with the true Character of a rake,

the Ladies are wholly unacquainted. They have indeed, heard of a wild young gentleman, who would rake about the town, and take up his lodging at a bagnio; who had told many a girl a pretty story, that was fool enough to believe him; and had a right to many children that did not call him father: but that in some of these frolics he thought no harm, and for others he had sufficiently suffered. But these are words of dreadful import, and should always be thus understood.

To rake about town, and lodge at a bagnio, is to associate with the vilest and most abandoned of human beings; it is to become familiar with blasphemy and lewdness, and frequently to sport with the most deplorable misery: to tell pretty stories, to credulous girls, is to deceive the simplicity of innocence by cunning and falsehood: to be the father of a nameless progeny, is to desert those, whose tears only can implore the protection, to which of all others, they have the strongest and the tenderest claim; it is more than to be a man without affection, it is to be a brute without instinct. To think no

harm in some of these frolics, is to have worn out all sensibility of the difference between right and wrong; and to have suffered for others, is to have a body contaminated with diseases, which in some degree, are certainly transmitted to posterity.

It is to be hoped that the mere exhibition of this picture, will be sufficient to deter the Ladies from precluding happiness by marrying the original; and from discouraging virtue, by making vice necessary to the character which they prefer.

But they frequently act upon another principle, which though not equally fatal and absurd, may yet produce great infelicity.

When the rake is excluded, it will be generally supposed, that superior intellectual abilities ought always to determine the choice. A man of fine sense, is, indeed, a character of great dignity; and the ladies have always been advised to prefer this to every other, as it includes a capacity to bestow that refined, exalted, and permanent felicity, which alone is worthy of a rational being. But I think it probable,

that this advice, however specious, has been often given for no other reason, than because it flattered the vanity of the writer; who fondly believed he was drawing his own character, and exciting the envy and admiration of his readers. This advice, however, the ladies universally affect to approve, and probably for a similar reason; since every one imagines, that to hold intellectual excellence in high estimation, is to demonstrate that she possesses it.

As he that would persuade, should be scrupulously careful not to offend, I will not insinuate that there are any ladies, by whom the peculiar beauties of an exalted understanding cannot be discerned; and who have not, therefore, a capacity for half the pleasure which it can bestow. And yet I think there is another excellence which is much more essential to conjugal felicity — good nature.

I know that good nature has, like socrates, been ridiculed in the habit of folly; and that folly had been dignified by the name of good nature. But by good nature, I do not mean that flexible imbecillity of mind which complies

with every request, and inclines a man at once to accompany an acquaintance to a brothel, at the expence of his health, and to keep an equipage for a wife, at the expence of his estate. Persons of this disposition, have seldom more benovolence than fortitude and frequently perpetrate deliberate cruelty.

In true good nature, there is neither the acrimony of spleen, nor the fullness of malice; it is neither clamorous nor fretful, neither easy to be offended, nor impatient to revenge; it is a tender sensibility, a participation of the pains and pleasures of others; and is therefore, a forcible and constant motive to communicate happiness and alleviate misery.

As human nature is from whatever cause, in a state of great imperfection it is surely to be desired, that a person whom it is most our interest to please, should not see more of this imperfection than we do ourselves.

I shall perhaps be told, that a man of sense can never use a woman ill. The latter part of this proposition is a phrase of very extensive and various Significations; whether a man of sense

can use a woman ill, I will not inquire; but I shall endeavour to shew, that he may make her extremely wretched.

Persons of keen penetration, and great delicacy of sentiment, as they must necessarily be more frequently offended than others: so, as a punishment for the offence they wound with more poignant reproach and cause more exquisite pain because good nature does restrain them from retaliating the pain that they feel, the offence, whether voluntary or not, will allways be thus punished.

If this punishment is suffered with silence, confusion and tears, it is possible that the tyrant may relent; but this, like the remorse of a murderer, is too late: the dread of incurring the same anguish by a like fault will substitute for the smile of cheerfulness, that sunshine of beauty, the glooms of doubt, solicitude and anxiety, the offence will notwithstanding be again repeated; the punishment, the distress, and the remorse will again return; because error is involuntary and anger is not restrained.

If the reproach is retorted, and whether it was deserved becomes the subject of debate, the consequences are yet more dreadful: after a vain attempt to shew an incongruity, which can no more be perceived than sounds by the deaf, the husband will be insulted for causeless and capricious displeasure, and the wife for folly, perverseness, and obstinacy. In these circumstances, what will become of the refined, the exalted, and the permanent felicity, which alone is worthy of reasonable beings, and which elevated genius only can bestow.

That this conduct is by a man of sense known to be wrong I am content to allow; but it must also be granted, that the discernment of wrong is not always a propensity to right; and that if pain was never inflicted but when it was likely to produce salutary effects, mankind would be much more happy than they are.

Good nature, therefore, if intellectual excellence cannot atone for the want of it, must be admitted as the highest personal merit. If without it, wisdom is not kind; without it,

folly must be brutal. Let it therefore, be once more repeated, the quality most essential to conjugal felicity is good nature; and surely, whatever accidental difference there may happen to be in the conceptions or judgment of a Husband and wife, if neither can give pain or pleasure without feeling it themselves, it is easy to perceive which sensation they will produce.

It may now be expected, that I should give some general rules by which the ladies may discover the disposition of those by whom they are addressed; but it is extremely difficult to detect malevolence amidst the assiduities of courtship, and to distinguish the man under that almost inscrutable disguise, the lover. Good nature, however, is not indicated by the fulsome fawning of a perpetual grin, the loud laughter which almost anticipates the jest, or the constant echo of every sentiment; neither is it safe to trust the appearance of profuse liberality, or busy officiousness,

Let it rather be remarked, how the lover is affected by incidents in which the Lady is not

concerned; what is his behaviour to his immediate dependants, and whether they approach him with a flavish timidity or with the cheerful reverence of voluntary servitude. Is he ever merry at the expence of another; or does he not attempt thus to excite mirth in his distress? Does he mention the absent with candour, and behave to those who are present with a manly complacency? By a diligent attendance to these circumstances, perhaps a probable judgment may be formed of his character.

To conclude with a general remark, good nature is not of less importance to our selves, than to others. The morose and petulant first feel the anguish that they give, reproach, revilings, and invectives are but the overflowings of their own infelicity, and are constantly again forced back upon their source. Sweetness of temper is not to be acquired, but by a native excellence; and therefore to recommend it to those who have it not, may be deemed rather an insult than advice. But let that which in happier natures is instinct, in these be reason; let them pursue the same conduct im-

pelled by a nobler motive. As the sourness of the crab enhances the value of the graft — so that which, on its parent plant, is good nature, will on a less kindly stock be improved into virtue. No action by which others receive pleasure or pain, is indifferent: the sacred rule. Do that to others which we would that others should do to you. Extend to every deed; and every word shall be brought into judgment.

Extract of a Letter from Naples, containing a distinct Account of Mount Vesuvius, written by an English Nobleman, who has been an Eye-witness to the late Eruptions.

They reckon it eight miles from Naples to the top of the Vesuvius. During the first four miles we passed through many good villages, following the sea coast: these places are well tilled, and seem to have received no damage by

the eruption of the mountain, notwithstanding they have happened so frequently, only from place to place there are large stones, which have rolled thither; after you pass the last village, called Refina, you turn to the left and begin to ascend, and you still travel on horseback two miles, or two miles and a half further, among loose stones, and heaps of burnt earth, which the vomitings of the mountain have spread all about. The farther you advance the more you find the ground cracked, dry, burnt, and covered with several sorts of calcined stones, which are so many monuments of those furious eruptions. You may also observe in several places, the channels of the torrents of sulphur and bitumen, which have frequently run down from the mountain. At last the ascent becomes so rough, and difficult, that you are forced to go on foot. You may easily imagine, that there are neither inns nor other houses; so that your servant must hold your horses till you return.

Those who have the curiosity to ascend to this prodigious furnace, must resolve to endure

a great deal of trouble and fatigue. You are for the most part plunged among the ashes; if one may properly give that the name of ashes, which rather resembles brick-dust. Sometimes you fall back instead of advancing because the ashes give way under your feet; and at last, after you have stopped several times to take breath, as you must necessarily do, you come to the brink of the ancient gulf; because you will perceive by and by, that this mountain has been subject to great alterations.

The first height makes a circle round the gulf: the top of the mountain having been worn, you may easily conceive what sort of hillocks, and rugged elevations have been formed in the circuit of its height. As near as we could guess, this vast hole is near a mile in diameter. You may go down into it in several places, about 100 paces below the steep circle of the brink of the mountain, which is the whole depth of this old mouth.

By an extraordinary eruption, this vast abyss was almost quite filled with a mixture of sulphur, bitumen, minerals, allum, nitre, and

melted or vitrified earth. After the ebullition was over, these substances formed a kind of thick crust, or hardened scum, which made a level in the gulf, a hundred paces below the brink of the hole. A furious shaking of the mountain did afterwards break this crust, or thickness of hardened matter, and tumbled the pieces one upon another, as when after you have broken the ice of a pond, a sudden frost presently cements all the pieces together. This rugged surface is every where equally uneven; and there are here and there burning funnels, from whence the smoak continually exhales: in some places you feel the heat through your shoes as you pass over it.

But this is not all; for just in the middle of this extent, which by the way is almost round, and is about a quarter of a mile in height I could not count the paces, because it is impossible to make them equal, by reason of the ashes, which, as i told you before, make one sometimes slide back.

After you have passed that rough space, which resembles a flat ditch about 300 paces

broad, between the brink of the great mountain and the foot of the little one, as I have already described them; you ascend the last with at least as much pains as you did the first. It is all over full of smoking chinks. In many places the sulphur appears almost pure, like a kind of sal armoniak, inclining to a citron colour; in others, there is a reddish, and porous matter like the scum of Iron which comes from smith's forges; there are pieces of all colours, and of different figures and weight. All these substances being so often burnt and calcined by so vehement a fire, and this composition of so different matters being melted and incorporated together, you may easily imagine what it is.

The top of the little mountain hath its opening as well as the great one; and it is this; which at present is the throat of the vast abyss; we guessed it to be about a hundred paces broad. There issues out a flood of smoke, which almost fills its capacity; but there comes sometimes another, and gave us an opportunity, at several views, to discover all the upper part of the mouth.

Every body Knows what Baronius relates, after several ancient authors, concerning the fiery eruptions of this mountain, that the roaring noise of it has been heard at Rome, and even in Egypt; that the thickness of its smoke has, as it were, eclipsed the sun, and made dark nights at noon-day; that streams of brimstone have run from it to the sea, and made the very sea swell and boil with heat. But without having recourse to old histories, the present inhabitants of Naples have witnessed many dreadful effects produced by this volcano.

The brink is steep on the inside, except in one place, where it slopes so much, that one may venture to descend. Our guide going first down, three or four score paces before, we followed him; which (I must tell you by the by, was an unnecessary piece of curiosity, which I would not advise any man to imitate. We went to the brink of that dreadful precipice, and rolled down several stones, or hard masses, which we loosened about us; sometimes they stopped at the first or second falling; and sometimes made a long continuation of boundings with a great

noise, It had been to no purpose to have computed the time these stones took up in their leaps or descents, because there is no sensible bottom where they must stop at last; the noise ceasing sometimes, only in respect of those who heard it, the distance alone rendering it insensible.

We could not perceive that the things which we hurled into the gulf did any way increase the smoke. It is true, more bulky masses would have been required for such an experiment; and after all, it is very uncertain, whether they would have produced any effect, since there is nothing that should oblige us to believe, that there is a lake of boiling matter directly under the opening of the mountain.

Some bring gunpowder with them, and make mines, that they may have the pleasure to blow up great rocks; but in my opinion a prudent person ought not to carry his curiosity so far, in so dangerous a place; nor do I think it safe to stay there too long. It is not the sudden disgorging of the flames that is to be most feared, but the quaking of the mountain, which

always precedes the great eruptions, and for the most part comes very suddenly. Many have been surpris'd by it, and you know how.

*Courious mode of catching Fish
in China.*

The natives of China fish with a Bird, which in their tongue is called Louwa; it is somewhat smaller than a goose and not unlike a raven, with a long bill and a neck like a swan, and a very wide maw. The Chinese teach those birds to catch fish as we teach our Dogs to hunt; and the method they fish, with them is as follows: The fisherman goes with little boats, or floats of cane joined close together, put into some river or lake with the forementioned birds, which being let out, dive under water, and shoot down with incredible swiftness; as soon as they have overtaken a fish in the water, they swallow him up, and immediately rise to the side of the boat, where the fisherman

forces open the bill, and pulls the fish out of the maw, then puts the bird over again to fish for more; but in order to prevent those birds from swallowing the fish, which they are very greedy of; they lock their throats by putting on an iron ring, beyond which the fish cannot pass. If the fish is too large for them to swallow they bring it up in their bills; and it has been frequently known, that when the fish has been large, one bird has assisted the other, and each held a part in his bill. The natives beat the birds very severely if they appear slothful, which makes them alert, and when they have fished long enough, they take off the ring, and let them fish for themselves. ✕

*Peculiar Customs at Nantucket,
From the Letters from an American
Farmer,*

The manners of the friends are entirely founded on that simplicity which is their

most distinguished characteristic; and those manners have acquired the authority of laws. Here they are strongly attached to plainness of dress, as well as to that of language; insomuch that though some part of it may be ungrammatical, yet should any person who was born and brought up here, attempt to speak more correctly, he would be looked upon as a fop or an innovator. On the other hand, should a stranger come here and adopt their idiom in all its purity (as they deem it) this accomplishment would immediately procure him the most cordial, reception; and they would cherish him like an ancient member of their society. So many impositions have they suffered on this account, that they begin now indeed to grow more cautious. They are so tenacious of their ancient habits of industry and frugality, that if any of them were to be seen with a long coat made of English cloth, or any other than the firstday (sunday) he would be greatly ridiculed and censured; he would be looked upon as a careless spendthrift, whom it would be unsafe to trust, and in vain to relieve. A few years

ago two single-horse chairs were imported from Boston, to the great offence of these prudent citizens; nothing appeared to them more culpable than the use of such gaudy painted vehicles, in contempt of the more useful and more simple single-horse carts of their fathers. This piece of extravagant and unknown luxury, almost caused a schism, and set every tongue agoing; some predicted the approaching ruin of those families that had imported them; others feared the danger of example: never since the foundation of the town had there happened any thing which so much alarmed this primitive community. One of the possessors of these profane chairs, filled with repentance, wisely sent it back to the continent; the other, more obstinate and perverse, in defiance to all remonstrances, persisted in the use of his chair until by degrees they became more reconciled to it; though I observed that the wealthiest and the most respectable people still go to meeting or to their farms in a single-horse cart, with a decent awning fixed over it; indeed, if you consider their sandy soil, and the badness of their roads,

these appear to be the best contrived vehicles for this island.

Idleness is the most heinous sin that can be committed in Nantucket; an idle man would soon be pointed out as an object of compassion: for idleness is considered another word for want and hunger. This principle is so thoroughly well understood, and is become so universal, so prevailing a prejudice, that literally speaking, they are never idle. Even if they go to the market-place, which is (if I may be allowed the expression) the coffee-house of the town, either to transact business, or to converse with their friends; they always have a piece of cedar in their hands, and while they are talking, they will, as it were instinctively, employ themselves in converting it into some thing useful, either in making bungs for their oil casks, or other useful articles. I must confess, that I have never seen more ingenuity in the use of the knife; thus the most idle moments of their lives become usefully employed. In the many hours of leisure which their long cruises afford them, they cut and carve a variety of boxes and

pretty toys, in wood, adapted to different uses, which they bring home as testimonies of remembrance to their wives or sweethearts. They have shewed me a variety, of little bowls and other implements: they execute cooper-work, with the greatest neatness and elegance.

You will be pleased to remember they are all brought up to the trade of coopers, be their future intentions of fortunes what they may: therefore almost every man in this island has always two knives in his pocket, one much larger than the other; and though they hold every thing that is called fashion in the utmost contempt, yet they are as difficult to please, and as extravagant in the choice and price of their knives, as any young buck in Boston would be about his hat, buckles, or coat. As soon as a knife is injured, or superceded by a more convenient one, it is carefully laid up in some corner of their desk. I once saw upwards of fifty thus preserved at Mr. —'s one of the worthiest men on this island; and among the whole, there was not one that perfectly resembled another.

As their sea excursions are often very long, their wives in their absence are necessarily obliged to transact business, to settle accounts, and in short, to rule and provide for their families. These circumstances, being often repeated, give women the abilities as well as a taste for that kind of superintendancy, to which, by their prudence and good management, they seem to be in general very equal. This employment ripens their Judgment, and justly entitles them to a rank superior to that of other wives; and this is the principal reason why those of Nantucket as well as those of montreal are so fond of society, so affable, and so conversant with the affairs of the world. The men at their return, weary with the fatigues of the sea, full of confidence, and love, cheerfully give their consent to every transaction that has happened during their absence and all is joy and peace. „Wife, thou hast done well,“ is the general approbation they receive, for their application and industry. What would the men do without the agency of those faithful mates? The absence of so many of them at particular seasons, leaves

the town quite desolate; and this mournful situation disposes the women to go to each other's house much oftener than when their husbands are at home: Hence the custom of incessant visiting has infected every one, and even those whose husbands do not go abroad. The house is always cleaned before they set out, and with peculiar alacrity they pursue their intended visit, which consists of a social chat, a dish of tea, and an hearty supper. When the good man of the house returns from his labour, he peaceably goes after his wife and brings her home; mean while the young fellows, equally vigilant, easily find out which is the most convenient house, and there they assemble with the girls of the neighbourhood. Instead of cards musical instruments, or songs, they relate stories of their whaling voyages, their various sea adventures, and talk of the different coasts and people they have visited. The island of Catharine in the Brazils, says one, is a very droll island, it is inhabited by none but men; women are not permitted to come in sight of it; not a woman is there on the whole island. Who

among'us is not glad it is not so here? The Nantucket girls and boys beat the world." At this innocent sally the teller goes round, they whisper to one another their spontaneous reflections: puddings, pies, and custards never fail to be produced on such occasions; for I believe there never were any people in their circumstances, who live so well, even to superabundance. As inebriation is unknown, and music, singing and dancing, are held in equal detestation, they never could fill all the vacant hours of their lives without the repast of the table. Thus these young people sit and talk, and divert themselves as well as they can; if any one has lately returned from a cruise, he is generally the speaker of the night; they often all laugh and talk together, but they are happy, and would not exchange their pleasures for those of the most brilliant assemblies in Europe. This lasts until the father and mother return; when all retire to their respective homes, the men reconducting the partner of their affections. Thus they spend many of the youthful evenings of their lives; no wonder therefore, that they

marry so early. But no sooner have they undergone this ceremony than they cease to appear so chearful and gay; the new rank they hold in the society impresses them with more serious ideas than were entertained before. The title of master of a family necessarily requires more solid behaviour and deportment; the new wife follows in the trammels of custom, which are as powerful as the tyranny of custom, she gradually advises and directs; the new husband he soon goes to sea, he leaves her to learn and exercise the new government, in which she is entered. Those who stay at home are full as passive in general, at least with regard to the inferior departments of the family.

But you must not imagine from this account that the Nantucket wives are turbulent, of high temper, and difficult to be ruled; on the contrary, the wives of Sherburn in so doing, comply only with the prevailing custom of the Island; the husbands, equally submissive to the ancient and respectable manners of their country, submit, without ever suspecting that there can be any impropriety. Were they to behave

otherwise, they would be afraid of subverting the principles of their society by altering its ancient rules: thus both parties are perfectly satisfied, and all is peace and concord. The richest person now in the island owes all his present prosperity and success to the ingenuity of his wife: this is a known fact which is well recorded; for while he was performing his first cruise she traded with pins and needles, and kept a school. Afterwards she purchased more considerable articles, which she sold with so much judgment, that she laid the foundation of a system of business, that she has ever since prosecuted with equal dexterity and success. She wrote to London, formed connections, and, in short, became the only ostensible instrument of that house, both at home and abroad.

*Memoirs of the Life and Military
Services of Lieutenant-General
Elliot.*

George Augustus Elliot, the brave and gallant defender of Gibraltar, is the son of the late Sir Gilbert Elliot of Stobbs, in Roxburghshire. The ancient and honourable family of Stobbs, as well as the collateral branch of Elliot of Minto, in the same county, and of Elliot of Port-Elliot in Cornwall, are originally from Normandy. Their Ancestor Mr. Aliott came over with William the Conqueror and held a distinguished rank in his army. There is a traditionary anecdote of the family relating to an honourable distinction in their coat, which as it corresponds with history, bears the probability of truth. When William set foot on the English land he slipped and fell on the Earth. He sprung up again and exclaimed that it was an unhappy omen — he had embraced the country of which he was to become the Lord. Upon this Aliott drew his sword, and swore by the honour of a soldier, that he would maintain, at the hazard of his

blood, the right of his Lord to the sovereignty of the earth which he had embraced. On the event of conquest, King William added to the arms of Aliott, which was a baton or, on a field azure, an arm and sword, as a crest, with the motto, *per faxa, per ignes, fortiter & recte*. We mention this as a curious fact, delivered down and recorded as a memorial of their antiquity.

Sir Gilbert Elliot, of Stobbs, had nine sons and two daughters. The present General Elliot, was the youngest son, and he is now the only surviving one. His eldest brother, Sir John Elliot, left the title and estate to his Son the present Sir Francis Elliot, who is therefore nephew to the General.

George Augustus Elliot was born about the year 1718, and received the first rudiments of his education under a private tutor retained at the family seat. At an early age he was sent to the University of Leiden, where he made a rapid progress in classical Learning, and Spoke with elegance and fluency the German and french Languages. Being designed for a mili-

tary life, he was sent from thence to the celebrated Ecole Royale du genie militaire, at La Fere in Picardy. This School was rendered the most famous in Europe by means of the great Vauban, under whom it was conducted. It is now under the management and care of the Comte d'Houroville. Here it was that the foundation was laid of that knowledge of tactics in all its branches, and particularly in the arts of engineering and fortification, which has so greatly distinguished this officer since. He completed his military course on the continent by a tour for the purpose of seeing in practice what he had been studying in theory. Prussia was the model for discipline, and he continued for some time as a volunteer in this service. Such were the steps taken by young men of fashion in that time, to accomplish themselves for the service of their country: Many of his Contemporaries were then similarly engaged, nobly abandoning the enjoyments of ease and luxury at home, for the opportunity of seeing actual service.

Mr. Elliot returned in his seventeenth year to his native country of Scotland, and was in the same year, 1735, introduced by his father, Sir Gilbert, to Lieutenant Colonel Peers of the 23 regiment of foot, or Royal Welch Fuzileers, then lying in Edinburgh. Sir Gilbert presented him as a youth anxious to bear arms for his king and country. He was accordingly entered as a volunteer in that regiment, and continued for twelvemonth or more. At this time he gave a promise of his future military talents, and showed that he was at least a soldier au cœur. From the 23d he went into the Engineer c^o at Woolwich, and made great progress in that study, until his uncle, colonel Elliot, got him made adjutant of the 2d troop of horse grenadiers. — In this situation he conducted himself with the most exemplary attention, and laid the foundation of that discipline which has rendered these two troops the finest corps of heavy cavalry in Europe, the Hanoverian body guards, and the musketeers of France not excepted. With these troops he went upon service to Germany, in the war before last, and was with them

in a variety of actions. At the battle of Dettingen he was wounded. In this regiment he first bought the rank of captain and major, and afterwards purchased the lieutenant colonelcy from colonel Brewerton, who succeeded to his uncle. On arriving at this rank he resigned his commission as an Engineer, which along with his other rank, and in which service he had been actively employed very much to the advantage of his country. He had received the instructions of the famous Engineer Bellidor, and made himself completely master of the science of gunnery. Had he not so disinterestedly resigned his rank in the Engineer department, he would now by regular progression have been at the head of that corps. — Soon after this, he was appointed aide de camp to King George II and was already distinguished for his military skill and discipline. In the year 1759 he quitted the second troop of horse grenadier guards, being selected to raise, form, and discipline the first regiment of light horse, called after him Elliott's. As soon as they were raised and formed, he was appointed to the command of the

cavalry, in the Expedition of the coasts of France, with the rank of brigadier general — and after this he passed into Germany, where he was employed as staff, officer and greatly distinguish'd himself in a variety of movements, while his regiment displayed a strictness of discipline, an activity, and enterprise, which gained them signal honour; and indeed they have been the pattern regiment, both in regard to discipline and appointment, to the many light dragoon troops that have been since raised in our service. From Germany he was recalled for the purpose of being employed as second in command in the memorable expedition against the Havannah, It was not possible to find an officer in the sunshine of the court to whom, under the patronage of a Prince, the trappings of the chief command might be given; but an Elliot was wanted to act, as well as an Albemarle to shine, and for him they were forced to go to the dusty plains of Germany. The circumstances of that conquest are well known. It seems as if our brave veteran had always in his eye, the gallant Lewis de Velasco, who maintained his station

to the last extremity, and when his garrison were flying from his side, or falling at his feet, disdained to retire or call for quarter, but fell gloriously exercising his sword upon his conquerors.

Our readers will pardon us for the recital of a short anecdote which occurred immediately after the reduction, as it shews, that in the very heat and outrages of war, the General was not unmindful of the rights of humanity. He was particularly eminent among the conquerors of the Havannah, for his disinterested procedure, and for checking the horrors of indiscriminate plunder. To him, therefore, appeals were most frequently made. A Frenchman, who had suffered greatly by the depredations of the soldiery, made application to him, and begged, in bad English, that he would interfere to have his property restored. The petitioner's wife, who was present, a woman of great spirit, was angry at the husband for the intercession, and said. „*Comment pouvez vous demander de grace à un homme qui vient vous depouiller ? N'en esperez pas.*“ The husband persisting in his

application, his wife grew more loud in the censure, and said. „*Vous n'êtes pas françois!*“ The General, who was busy writing at the time, turned to the woman, and said smiling. „*Madame ne vous échauffez pas, ce que votre mary demande vous sera accordé! O faut-il pour surcroit de malheur,*“ exclaimed the woman „*que le barbare parle françois.*“ The General was so very much pleased with the woman's spirit, that he not only procured him their property again, but also took pains to accomodate them in every respect. — This has been through life the manly characteristic of the General — if he would not suffer his troops to extend, for the sake of plunder, the ravages of war, he never impoverished them by unjust exactions. He would never consent that his Quarter-Master's place should be sold, „not only, says he, because I think it the reward of an honest veteran soldier — but also because I could not so directly exercise my authority in his dismissal should he behave ill.“

On the peace, his gallant regiment was reviewed by his Majesty in Hyde-park — when

they presented to the king the stands which they had taken from the enemy. The King, gratified with their high character, asked General Elliot, what mark of his favour he could bestow on his regiment equal to their merits. — He answered, that his regiment would be proud if his Majesty should think that by their services they were entitled to the distinction of Royals. — It was accordingly made a royal regiment, with this flattering title. The 15th or Kings Royal Regiment of Light Dragoons. At the same time the King expressed a desire to confer a mark of his favour on the brave general; but he declared, that the honour and satisfaction of his majesty's approbation of his services was his best reward.

During the peace he was not idle. His great talents in the curious branches of the military art, gave him ample employment; and in the year 1775 he was appointed to succeed general a' Court as commander in chief of the forces in Ireland. But he did not continue long on this station; not even long enough to unpack all his trunks; for finding that interferences

were made by petty authority derogatory of his own, he resisted the practice with becoming spirit, and not chusing to disturb the government of the sister Kingdom, on a matter personal to himself, he solicited to be recalled, and accordingly was so, when he was appointed to the command of Gibraltar, in a fortunate hour for the safety of that important fortress. The system of his life, as well as his education, peculiarly qualified him for this trust. He is perhaps the most abstemious man of the age. His food is vegetables, and his drink water. He neither indulges himself in animal food nor wine. He never sleeps more than four hours at a time; so that he is up later and earlier than most other men. He has so inured himself to habits of hardness, that the things which are difficult and painful to other men, are to him his daily practice, and are rendered pleasant by use. It could not be easy to starve such a man into a surrender, nor easy to surprise him. His wants are easily supplied, and his watchfulness is beyond precedent. The example of the commander in chief in a besieged garrison, has a

most persuasive efficacy in forming the manners of the soldiery. Like him his brave followers came to regulate their lives by the most strict rules of discipline before there arose a necessity for so doing; and severe exercise, with short diet, became habitual to them by their own choice. The military system of discipline which he introduced, and the preparations which he made for his defence, were contrived with so much judgment, and executed with so much address, that he has been able, with a handful of men, to preserve his post against an attack, the constancy of which, even without the vigour, has been sufficient to exhaust any common set of men. Collected within himself, he has in no instance destroyed, by premature attacks, the labours which would cost the enemy time, patience, and expence to complete; he has deliberately observed their approaches, and seized on the proper moment, with the keenest perspection, in which to make his attack with success. He has never spent his ammunition in useless parade, or in unimportant attacks. He has never relaxed from his discipline by the appearance

of security, nor hazarded the lives of his garrison by wild experiments. By a cool and temperate demeanour, he has maintained his station for three years of constant investments, in which all the powers of Spain were employed. All the eyes of Europe have been on his garrison, and his conduct has justly exalted him into a most elevated place in the military annals of the present day.

The general married a sister of the present Sir Francis Drake, and by her has had a son and a daughter. — The son is now lieutenant-colonel of the Inniskilling regiment of Dragoons, and the daughter is married to Mr. Fuller, of Bayly-park in Sussex. His lady died about thirteen years ago, and her loss the General has not yet ceased to lament. The general is now about his sixty ninth year, but his temperate living has preserved to him his looks with great freshness. He is healthy, but without exercise would incline to corpulency.

Memoirs of the Protectorate House of Cromwell; deduced from an early Period, and continued down to the present time. Collected chiefly from original Papers and Records; with Proofs and illustrations: Together with an Appendix: and embellished with elegant Engravings.

This curious and elaborate work consists of two grand divisions. First, Cromwell, and the immediate progenitors and descendants of his family. Secondly its alliances and collateral branches.

The memoirs of this illustrious usurper are chiefly confined to the more private scenes of his life; before he appeared on that more ample theatre of public business, where he astonished the world, and created himself „everlasting fame.“

„It has been absurdly supposed (says this Author,) that this very extraordinary person's life was spent in a perfect inactivity, or, what is worse, debauchery, until that time that men begin to form thoughts of retiring from the busy scenes of life; and spending the remainder of their days in ease and privacy: when his genius broke out with such radiance, as in the end extinguished even majesty itself.

Oliver, the only surviving Son of Mr. Robert Cromwell of Huntingdon was born in St. John's parish in that town. April 25, 1599. and was christened at the same church the 29th of the same month; he received his baptismal name from his uncle and godfather, Sir Oliver Cromwell.

His Father was extremely careful of his education, and when very young put him under the tuition of the Rev. Mr. Long, of Huntingdon, but soon removed him to the care of Dr. Beard, master of the free grammar school in that place, who was a very learned and sensible person; what proficiency Oliver made under this gentleman is very uncertain, some say very

great, others scarce any; perhaps a medium is nearest truth.

He is generally represented at this age as of an aspiring, stubborn, obstinate temper, by which he incurred the correction of his father, who was severe with him, and the flagellation of Dr. Beard, who exceeded, on that account, the discipline usual to young gentlemen of his birth and expectations.

His enemies also paint him, at this time, as the terror of the neighbourhood, by his depredations upon Orchards and dove-houses, and which they magnified into the greatest of crimes; but it only shews what thousands of other sprightly boys are, a disposition prone to playfulness and mischief.

There are several circumstances given relating to Oliver, which have been supposed prognostications of his future greatness; they have a tradition at Huntindon, that when King Charles I (then Duke of York) in his journey from Scotland to London, in 1604, called in his way at Hinchinbrooke house, the seat of Sir Oliver Cromwell; that knight, to divert the

young Prince, sent for his nephew Oliver, that he, with his own Sons, might play with his Royal Highness; but they had not been long together before Charles and Oliver disagreed, and as the former was then as weakly as the latter was strong, it was no wonder that the royal visitant was worsted; and Oliver, even at this age, so little regarded dignity, that he made the Royal blood flow in copious streams from the Prince's nose: this was looked upon as a bad presage for that King when the civil wars commenced. I give this only as the report of the place; this far is certain, that Hinchinbrooke-House as being near Huntindon, was generally one of the resting places when any of the Royal family were going to, or returning from the north of England, or into or from Scotland.

It is more certain that Oliver averred, that he saw a gigantic figure, which came and opened the curtains of his bed, and told him that he should be the greatest person in the Kingdom, but did not mention the word king; and though he was told of the folly as well as wicked-

ness of such an assertion, he persisted in it, for which he was flogged by Dr. Beard, at the particular desire of his father; notwithstanding which, he would sometimes repeat it to his uncle Stewart, who told him it was traiterous to relate it.

Whilst he was at the free grammar school at Huntindon, according to annual custom, a play was acted; the comedy of *Lingua* was chosen; and nothing would satisfy him but the part of *Factus*, one act of which, where a crown and other regalia are discovered, particularly affected him.

From Huntindon grammar-school he was removed to Sydney-Sussex college in Cambridge, April 23, 1616; if we believe Mr. Hume, „his genius was found little fitted for the calm and elegant occupations of learning, and consequently he made small proficiencies in his studies; and Sir William Dugdale says,“ he threw himself into a dissolute and disorderly course of life, being more famous whilst there for foot-ball, Cricket, Cudgelling, and Wrestling, than for study, and being of a rough and blustering

disposition, he acquired the name of Royster, „however, as these gentlemen are very far from having that impartiality towards his character which every historian ought, we must give them latitude; it is far from being improbable that he was fonder of active amusements than of learning; but it is certain, that instead of totally neglecting his studies, his tutor, by discovering the bent of his disposition, had address sufficient to persuade him to become a proficient in the Latin language; and Mr. Waller assures us, that he had a good Knowledge of the Greek and Latin histories; nor must it be forgot, that he ever patronized men of learning and science; and that Dr. Manton assures us, that he had a very valuable and well chosen library; all which does not seem to lead us to suppose him averse to learning, or that he was without a competent share of it himself, making allowance for the short time he remained at college; for scarce a single year had elapsed after his going there, before his Father died, who leaving him an estate of only about two or three hundred pounds per annum, charged with his mother's

jointure, and probably saddled with a considerable sum to pay off part of the fortunes of his sisters. Mrs Cromwell prudently determined to take him from the university, and his extravagant turn might perhaps, contribute to fix her resolve.

The death of a parent was a severe loss to young Oliver, for the necessary severity of the parent restrained, though it could not conquer, the levity of a youth of strong ungovernable passions, which bar being taken away, he fell into all the dissipation of a young heir, unheeding of the tender intreaties of a good mother.

The juice of the grape, and the charms of the fair, with an habit of gaming are said to have engrossed his mind, instead of attending to Coke upon Littleton, and law reports, which he was sent to study at Lincoln's Inn, soon after his return from Cambridge; and thus, says Sir P. Warwick, „the first years of his manhood were spent in a dissolute course of life, and good fellowship, and gaming.“

From the gay capital he returned a finished rake to the place of his nativity; here, if we believe his enemies, he followed his vicious courses; the taverns were the chief places of his residence, but his rude and boisterous behaviour prevented his equals consorting with him; for he could ill brook contradiction at any time, and much less now, when he had not learned, or did not think it worth while to practise deceit; he was, therefore, obliged to take up with less creditable companions; who, if they did not fall into his sentiments, were sure to feel the weight of his arm, and receive a severe discipline from his usual weapon, a quarter staff.

„This conduct, say they, with forgetting to pay his reckoning, made him an unwelcome visitor, even to the publicans: nor were the young women less fearful of him, from the rude incivilities they received from him.“

Let his professed enemies be credited, and it will appear that he had no guard what ever upon his actions at this period, neither considering time, person, or place; he entirely lost

the love of his worthy godfather and uncle, Sir Oliver Cromwell, who had ever behaved to him with the greatest regard, and who had assisted his education, by having him learnt; the polite accomplishments of dancing, music, &c. with his own sons; yet young Oliver could not help indulging his relish for fun, at the risk of his total displeasure. Finding that his expensive manner of living could not be supported by his fortune, and that his behaviour had lost him so valuable a friend as his uncle Sir Oliver; he began, before he was quite of age, to listen to the admonitions of a fond and venerable mother; he saw the folly of having lavished away great part of his property, and from ideas of this Kind he was naturally led to those of a more material sort; he began to feel a compunction for the crimes he had committed; he determined, therefore not only to part with his foibles, but to correct his manners; his resolution, perhaps, was sudden, which made the reality of his repentance suspected; but from perseverance in well-doing, his reformation became to be looked upon, as it ought to be, sincere; this re-

commended him to the notice of many worthy persons, and particularly the orthodox clergy, who spoke of this transition from vice to virtue, as extraordinary; he now attended divine service regularly in his own parish church, renounced his former vicious companions, and with them his extravagancies.

This alteration in his conduct won him many and great friends; his relations, the Hampdens and Barringtons, interested themselves in his fortunes, and by their influence he obtained an alliance with a lady of the name of Bouchier, and what was wanting in personal attraction, she compensated for by the fortune she brought him, and by her virtue and great good sense. At the time of this his marriage he was just turned twenty one: a proof that his gaiety did not continue but a short time; and his settling part of his paternal inheritance upon her shewed that he had not spent it, as some imagine; indeed there was not time scarcely for him.

A Voyage to the Cape of Good Hope, towards the Antarctic Polar Circle, and round the World: but chiefly into the Country of the Hottentots and Caffres, from the Year 1772 to 1779.

Dr. Sparrman is undoubtedly a man of education and learning, and is possessed of much zeal for the propagation of science. He has a talent for description. His landscapes are picturesque. He is a curious and discerning botanist; and he pours trays animals with a minute and happy precision. He unfolds many new particulars in nature; and corrects the mistakes and misrepresentations of several celebrated authors. He seems to have made the civil institutions, the rural œconomy, and the manners of the Hottentots, peculiar objects of his attention. The following curious description of the persons and manners of that people, as given by Dr. Sparrmann, will, we doubt not, prove acceptable to many of our Readers;

„With regard to the persons of the Hottentots," says he, „they are as tall as most Europeans; and as far their being in general more slender; this proceeds from their being more stinted and curtailed in their food, and likewise from their not using themselves to hard labour. But that they have small hands and feet compared with the other parts of their bodies, has been remarked by no one before, and may, perhaps, be looked upon as a characteristic mark of this nation.

The root of the nose is mostly very low, by which means the distance of the eyes from each other is greater than in Europeans. In like manner, the tip of the nose is pretty flat. The iris is scarcely ever of a light colour, but has generally a dark brown cast, sometimes approaching to black.

Their skin is of a yellowish brown hue, which sometimes resembles that of an European who has the jaundice in a high degree, at the same time, however, this colour is not in the least observable in the whites of the eyes. One does not find such thick lips among the Hotten-

tots as among their neighbours the Negroes, the Caffres, and the Mozambiques. In fine, their mouths are of a middling size, and almost always furnished with a set of the finest teeth that can be seen; and taken together with the rest of their features, as well as their shape, carriage, and every motion; in short, their tout ensemble indicates health and delight, or at least an air of *Sans souci*.

This careless mien, however, discovers marks at the same time, both of alacrity and resolution; qualities which the Hottentots, in fact, can show upon occasion.

The head would appear to be covered with a black, though not very close, frizzled kind of wool, if the natural harshness of it did not show, than it was hair, if possible, more woolly than that of the negroes. If in other respects there should, by great chance, be observed any traces of a beard, or of hair in any other parts of the body, such as are seen on the Europeans, they are, however, very trifling, and generally of the same kind as that on the head.

Notwithstanding the respect I bear to the more delicate part of my readers, the notoriety of the facts prevents me from passing over in this place those parts of the body, which our more scrupulous but less natural manners forbid me to describe, any other ways than by the means of circumlocution, latin terms, or other uncouth, and to most readers, unintelligible denominations and expedients. But those who affect this kind of reserve must pardon me, if I cannot wrap up matters with the nicety their modesty requires; as my duty obliges me to show how much the world has been misled, and the Hottentot nation been misrepresented! inasmuch as the Hottentot women have been described, and believed to be, in respect to their sexual parts, monsters by nature; and that the men were made such by a barbarous custom. It has been thought, for example, that these latter were, at the age of ten years, by a kind of castration, deprived of one of those organs, which nature gives to every male, as being absolutely necessary for the propagation of his species; and that the former, or the women,

have before them a natural veil or covering a circumstance unheard of in the females of any any other part of the globe.

Deferring to a farther opportunity the arguments which are deducible from the absurdity of the thing itself, and the little experience to be had on the testimony of the relater, I shall only in this place present the reader with what I am in a condition to relate with absolute certainty, being the result of the enquiries, which out of a due regard to truth, and in respect to the importance of the subject, I thought myself obliged to make.

The men are at present by no means monorchides, though, perhaps, the time has been when they were so; some other time, however, I shall make a stricter enquiry into the matter, and thus give my readers an opportunity of judging for themselves.

The Women have no parts uncommon to the rest of their sex; but the clitoris and nymphæ, particularly of those who are past their youth, are in general pretty much elongated; a peculiarity which undoubtedly has got footing

in this nation, in consequence of the relaxation necessarily produced by the method they have of besmearing their bodies, their slothfulness, and the warmth of the climate.

In order to finish the picture I have here given of the Hottentots, the next thing I have to describe is their dress, and method of painting themselves. This latter (if painting it may be called) consists in besmearing their bodies all over most copiously with fat, in which there is mixed up a little foot. This is never wiped off; on the contrary, I never saw them use any thing to clean their skins, excepting that when, in greasing the wheels of their waggons, their hands were besmeared with tar and pitch, they used to get it off very easily with cowdung, at the same time rubbing their arms into the bargain up to the shoulders with this cosmetic; so that as the dust and other filth, together with their footy ointment and the sweat of their bodies, must necessarily, notwithstanding it is continually wearing off, in some measure adhere to the skin, it contributes not a little to conceal the natural hue of the latter and to change

it from a bright umber brown to a brownish-yellow colour, obscured with filth and nastiness.

What has enabled me to determine the natural complexion of the Hottentots to be of an umber-yellow colour, was merely the scrupulous nicety of some few farmers wives, who made one or two of their Hottentot girls scower their skins, that they might not be too filthy to look after their children, or to do any other business that required cleanliness.

It is asserted by many of the colonists, that by this scowering and washing the Hottentots looks are not at all improved. They seem to think, that their natural yellow-brown hue was to the full as disagreeable as that which is produced by their besmearing themselves; and that a besmeared Hottentot looks less naked, as it were, and more complete, than one in his natural state; and that the skin of a Hottentot ungreased seems to exhibit some defect in dress, like shoes that want blacking, &c. Whether this fancy is most founded in custom or in the

nature of things, I shall leave to others to determine.

Besides the pleasure the Hottentots enjoy in besmearing their bodies - from head to foot, they likewise perfume them with a powder of herbs, with which they powder both their heads and bodies, rubbing it in, all over them when they besmear themselves. The odour of it, is at the same time rank and aromatic, *Narcotico seu papaverino spirans*, and seems to come nearest to that of the poppy mixed with spices. The plants used for this purpose are various species of the *diosma*, called by the Hottentots *Bucku*, and considered by them as possessing great virtues in curing disorders. Some of these species are very common round about the Cape; but one particular sort, which I am told grows about Goud's river, is said to be so valuable, that no more than a thimble of it is given in exchange for a lamb.

The Hottentots, with their skins dressed up with grease and foot, and bucku powder, are by this means in a great measure defended from the influence of the air, and may in a man-

net reckon themselves full dressed. In other respects, both men and women are wont to appear quite undressed; indeed, I may say naked, except a trifling covering, with which they always conceal certain parts of their bodies.

With the men this covering consists of a bag or flap made of skin, hanging quite open, the hollow part of which seems designed to receive that which with us modesty requires to be concealed; but as this piece of furniture is only fastened by a small part of its upper end to a narrow belt, in other respects hanging quite loose, it is but a very imperfect concealment; and when the wearer is walking, or otherwise in motion, it is none at all. They call this purse by the Dutch name of jackall, the name of an animal of the fox Kind common in that country, as it is almost always prepared of the skin of this creature, with the hairy side turned outwards.

As another covering, which decency requires of the men, we ought perhaps to consider the two leather straps, which generally hang

from the bottom of the chine of the back down upon the thighs; each of them being of the form of an isosceles triangle, with their points or upper ends fastened on the belt just mentioned, and with their bases, at farthest three fingers broad, hanging carelessly down. These straps have very little dressing bestowed upon them, so that they make somewhat of a rattling as the Hottentots runs along; and probably by fanning them, serve to produce an agreeable coolness.

Among the Hottentots, as well as in all probability among the rest of mankind dispersed over the whole globe, we must acknowledge the fair sex to be the most modest; for the females of this nation cover themselves much more scrupulously than the men. They seldom content themselves with one covering, but almost always have two, and very often three. These are made of a prepared and well-greased skin, and are fastened about their bodies with a thong, almost like the aprons of our Ladies. The outermost is always the largest, measuring from about six inches to a foot

over. This is likewise generally the finest and most showy, and frequently adorned with glass beads strung in different figures, in a manner that shows, even among the unpolished Hottentots, the superior talents and taste of the fair sex relative to dress and ornament, as well as their powers of invention and disposition to set off their persons to the best advantage.

The outermost apron, which is chiefly intended for show and parade, reaches about half way down the thighs. The middle one is about a third, or one half less, and is said by them to be necessary by way of reserve, and as an additional entrenchment of modesty, when their gala garment is laid aside. The third, or innermost, which is scarcely larger than ones hand, is said to be useful at certain periods, which are much less troublesome to the fair sex here than in Europe. All these Aprons, however, even to that which is decorated with beads, are not less besmeared and greasy than their bodies.

An Ecclesiastical Anecdote.

When Dr. — whas Bifhop of — being one day travelling on a vifitation, he met a poor Curate of his diocefe, and defired to know which way he was going? To Farnham faid the Curate; then Sir, faid the Bifhop, with confiderable pompoſity and perſumptuouſneſs of tone, I muſt deſire that you would call at ſuch an Inn, and order me a good dinner. For your Grace alone, aſked the Curate — Certainly Sir. The poor Parſon was a man of ſome humour, and feeling himſelf a little hurt by the meannels of his commiſſion told the Landlord of the Inn that he muſt provide a dinner of three removes for a dozen of the clergy, with the Bifhop at the head, with an handſome deſert into the bargain. His Grace, on his arrival, was a good deal ſurprized at the preparations; but on calling for the bill of fare, his aſtoniſhment was great beyond deſcription; then ringing violently for the landlord, he exclaimed, how in the Name of wonder, could you think of ſuch a profuſion for a ſingle perſon? Sir,

said the Landlord, the gentleman told me there were at least a dozen Clergymen, there was the Bishop of — and the Dean of Salisbury, that am I, said the Bishop; the Prebend of Winchester; so am I; the Vicar of — so am I; the Master of — College, so am I! Here the Bishop, smoking the jest, told the landlord he knew the rest of the Gentlemen, so desired him to send up the dinner directly. *f*

The History of Greece.

By William Milford Esq. 4to.

This volume gives an account of the affairs of Greece from the earliest dawn of their history to the conclusion of the Persian invasion by the battles of Platœa and Mycale. The rise and progress of the different families of the Græcian race, their customs, manners, laws, and religion in their earlier ages: and the gradual change of barbarism into refinement, are deli-

neated with much precision, and many just reflections occasionally introduced.

The following extract, which illustrates the manners of the early Greeks may serve as a specimen of this work, and enable our Readers to judge of Mr. Milford's style:

„The manners of a people receive their tone from a great variety of circumstances; climate; soil; extent of territory: population; religion; government, monarchical or republican; vigorous and permanent, or weak and changeable; system of jurisprudence; administration of Justice, ready and certain, or feeble and irregular; science; arts; commerce; communication with strangers. We find accordingly the manners of the Homeric age distinguished from those of subsequent times in Greece by many characteristic lines; and we may observe throughout a strong oriental tinge, which afterwards very much faded away. Migrations from the East into Greece had ceased before Homer: but the eastern merchants still ingrossed the little commerce of the Grecian towns. Afterwards, whether from a republican

jealousy of foreigners; whether from a republican industry with increased population; whether from a republican frugality, with the naturally attending disposition to decry foreign luxuries; or whether the propensity to piracy among the Greeks, with increased naval strength, deterred commerce, the intercourse between the two countries lessened greatly. The most striking features in the Homeric manners are that licentiousness, and that hospitality, together with that union, at first view so strange to us, of the highest dignities with the meanest employments, which have prevailed in the East so remarkably through all ages. These are, however, not the peculiar growth of any soil and climate. The two first are the seldom failing produce of defective government; and the other will everywhere be found in an unimproved state of society. The resemblance borne still within this century by the manners of the highland scots to those of the Orientals in these particulars is striking. But in Greece, though the ties of blood had such weight with the people among themselves, yet we find nothing of clan-ship

nothing of that devoted attachment of vassals to the family of a Chief, which distinguished many of the Orientals, as well as our northern Highlanders. While the claims of hereditary royalty were established in general opinion, some degree of respect would adhere to the known posterity of a popular leader: but superior personal qualities were always necessary to maintain even the possession of rank and wealth.

There is a passage in the *Odysee* which illustrates remarkably at the same time the government, the morality, and the religion of the age. It was proposed among the suitors of Penelope to kill her Son Telemachus, and divide his property. One only of them hesitated! To kill a person of Royal race (he says) is no light matter. Let us therefore consult the Gods. If the laws of the great Jupiter approve it, myself will be among the first both to persuade and strike the stroke: but if the Gods forbid, I advise to forbear. The person thus represented seriously expressing doubt whether the foulest murder might not be committed with approbation of the deity, is described of high birth,

respectable character, and superior understanding. But murders were so common, that, without peculiar circumstances of enormity, they scarcely left a stain upon the character of the perpetrator. Some of the favourite personages of the Iliad and Odysee, as the Author of the Essay on the Original Genius of Homer has observed, had been guilty of this crime, and had fled their country in consequence: not, however, to escape public justice, but to avoid the revenge of the relations of the deceased. Private revenge we know was formerly almost the only restraint upon the most horrid crimes against individuals in our own country, and still more in the rest of western Europe; insomuch that, in the weakness of public justice, private revenge even received the sanction, and was put under the guidance, of the law. Hence it was, that among the early Greeks, as in general through the East, a numerous progeny was so particularly esteemed a great blessing to parents. A numerous family, was always a powerful family: it could do justice to itself; and, if unanimously so inclined, injure others with impunity.

But cruelty, violence and oppression (says the writer just mentioned, who had studied oriental manners from the life) are so evidently the result of defective government, that it is unnecessary to look for any other general cause of the scenes of this sort, with which Homer abounds in common with other ancient writers, and agreeably to the present manners of the East. For when every man is in great measure judge in his own cause, vices of this class are not only more frequent, but less criminal, than in a civilized state, where the individual transfers his resentments to the community, and private injury expects redress from public justice. Where the legislature does not engage for our personal security, we have a right to use such means as are in our power to destroy the aggressor who would destroy us. In such cases, bodily strength and courage must decide most contests; while on the other hand, craft, cunning, and surprise, are the legitimate weapons of the weak against the strong. We accordingly find, that both the ancient and modern history of the East, is a continued scene of bloodshed and treachery.

These very just reflections, may teach us to exercise our pity, and spare our censure, on human nature in such unfortunate circumstances.

Hospitality! says the same writer, who had enjoyed such peculiar means of information on the subject, prevails in most countries, and in the different provinces of each Country, very much in proportion to the idleness, poverty and insecurity which attend a defective police. It is some consolation, in so wretched a state of society, that this virtue should be most cultivated where it is most wanted. In Arabia the rights of hospitality, so properly called the point of honour of the East, are the happy substitute of positive law, which in some degree supplies the place of justice; connecting, by a voluntary intercourse of good offices, those vagabond tribes, who despise legislation, deny the perfect rights of mankind, and set the civil magistrate at defiance. A strong instance of that sympathizing principle in the social construction of our nature, which the wisest government will encourage, and which the most depraved cannot suppress.

In confirmation of these judicious remarks, we find it established as a principle in Homer, that to those not totally void of the feelings of humanity, the guest and the suppliant should be as a near relation; and he gives them a divine right to kind treatment, alleging, that the stranger and the poor are from Jove. The liberties taken by suppliant strangers, and the confidence reposed in them, were consonant to these principles. Ulysses, saved alone from shipwreck on an unknown coast, goes without introduction to the palace of the King of the country, which is represented as singularly rich and splendid, enters the apartments, and finding the King and Queen at supper with the principal nobles, abruptly addresses his supplication to the Queen. Not only kindness but honour is immediately shewn to him; he is lodged in the palace; and the next day the King, recommending him to favour in an assembly of the people, declares at the same time that he knows not who he is. It seems indeed to have been a general point of civility not hastily to ask any stranger who he was. Telemachus and Mentor, landing in the

port of Pylus, find the venerable Nestor, Prince of the country with the assembled Pylians people on the shore, in the midst of the ceremony of a magnificent public sacrifice. The strangers are no sooner perceived approaching than the Pylians crowd to meet them, salute them in terms of friendship, and invite them to partake of the feast which always followed a sacrifice, and which indeed seems to have been an essential part of the ceremony. They were however not left to the civility of the multitude. Peisistratus, Son of Nestor, advancing before the rest, took them by the hand, and placed them at table by his royal father and his elder brother. When the meal was over, Nestor spoke in these remarkable terms: Now the strangers have satisfied themselves with eating, it will be proper to ask them who they are, and whence they come. Strangers, who are you, and whence come you, navigating the watery ways? Is it for any business, or do you roam at large, as pirates over the sea; those who wander, risking their own lives, and bringing evil upon others? Thucydides, than whom none could

be better qualified to judge, believed this to be a faithful picture of the manners of his ancestors; and he observes upon it, that Nestor's question was in the common way of inquiry, and not at all implying doubt whether the strangers were worthy of his hospitality, or fit company for his table, though they might be pirates. Telemachus and Peisistratus afterward going as hereditary guests, but not personally known, to Menelaus King of Sparta, neither announce themselves, nor does any one enquire who they are. The King, only informed by one of his household that unknown strangers just arrived in a chariot are waiting without, expresses displeasure at the mention of a doubt whether they were to be treated in the palace, or provided for elsewhere; orders that they should be immediately introduced into the hall, where he was sitting at public supper with his Court, places them by himself at table, and then tells them, that, after they have supped, he will ask them who they are, and whence they came. In the same manner, in a former part of the poem, Telemachus himself is represented ex-

pressing indignation at the least delay of civility to a stranger, whom he observes at the gate of his father's palace; goes out himself to receive him, and tells him that he shall first sup, and then declare his errand. From these offices of hospitality, once performed, new and still more sacred rights arose, which did not expire with the persons who gave origin to them, but descended to all the posterity of either party. A man was peculiarly bound to show kindness to any hereditary guest; to one who had entertained any of his ancestors, or who had been entertained by them.

*Account of the affecting Behaviour
of the late Queen of Denmark, on
parting from her Daughter.*

In the palace of Cronsborg, situated in the fortress of Elsinoor, was imprisoned the unfortunate Queen matilda:

During her confinement she inhabited the Governor's apartment, and had permission to walk upon the side batteries, or upon the leads of the Tower. She was uncertain of the fate that awaited her; and had great reason to apprehend, that the party which had occasioned her arrest meditated still more violent measures. When the English Minister at Copenhagen brought an order for her enlargement, which he had obtained by his spirited conduct, she was so surprised with the unexpected intelligence, that she instantly burst into a flood of tears, embraced him in a transport of joy, and called him her deliverer. After a short conference, the Minister proposed, that her Majesty should immediately embark on board of a ship that was waiting to carry her from a Kingdom, in which she had experienced such a train of Misfortunes. But, however anxious she was to depart, one circumstance checked the excess of her joy; a few months before her imprisonment, she had been delivered of a Princess, whom she suckled herself. The rearing of this child had been her only comfort; and she had

conceived a more than parental attachment to it, from its having been the constant companion of her misery. The infant was at that period afflicted with the measles; and having nursed it with unceasing solicitude, she was desirous of continuing her attention and care. All these circumstances had so endeared the child to her, rendered more susceptible of tenderness in a prison than in a Court, that when an order for detaining the young Princess was intimated to her, she testified the strongest emotions of grief, and could not, for some time, be prevailed upon to bid a final adieu. At length, after bestowing repeated caresses, upon this darling object of her affection, she retired to the vessel in an agony of despair. She remained upon deck; her eyes immoveably directed towards the palace of Cronsborg, which contained her child that had been so long her only comfort, until darkness intercepted the view. The vessel having made but little way during night, at day break she observed, with fond satisfaction, that the place was still visible; and could not

be persuaded to enter the Cabin as long as she could discover the faintest glimpse of the battlements.

It is well known that her Majesty resided at Zell, where she was carried off, by a scarlet fever, on the 16th day of her illness.

Queen Matilda was naturally of a lively disposition, until this misfortune brought on a settled melancholy, which preyed upon her mind. In company she endeavoured to dissemble her sorrow, and assume a cheerfulness to which her heart was a stranger. She became extremely fond of solitude; and, when alone, indulged her grief in the most bitter lamentations. She retained, to her last moments, the most unaffected attachment to her children in Denmark; with all the anxiety of a parent. She made repeated inquiries after them, and was delighted with receiving the minutest accounts of their health, amusements, and education. Having obtained their portraits from Copenhagen, she placed them in her most retired

apartment, often apostrophized them as if they were present and addressed them in the tendrest manner,

*History of the Reign of Philip III.
King of Spain.*

Upwards of six years ago' Dr. Watson publish'd his history of the reign of Philip the second, a period of the spanish annals which will ever be memorable for the odious character of the monarch, and the infatuated measures he pursued. The work having comprised the origin, and a great part of the prosecution of the war between Philip and the Dutch, it may be considered likewise as a history of the revolt of those provinces, which indeed, formed the most conspicuous subject of the narrative. For Dr. Watson, in order to include the whole of that celebrated contest, proposed to carry his history through the reign of the succeeding spanish King; but unfortunately, lived not to see the completion of what

he had projected. Of the six books contained in the present volume, only the first four were written by him: the remaining two being composed by the editor, at the desire of the guardians of Dr. Watson's children.

This volume begins with the following character of Philip III, who, at his accession to the throne, was in the 21th year of his age.

„He was a Prince of a character extremely opposite to that of the late king, altho' no pains had been spared to form him to a similarity of manners. From the instructions delivered to those, who had the charge of his education, it appears to have been a principal object of his father's attention to inspire him with the same bigoted attachment to the superstition of the church of Rome, by which he himself had been actuated; and the means which he employed for this end, were attended with the desired success. But he was not equally successful in his endeavours to overcome that aversion which his Son, from the natural indolence, of his temper, early discovered to almost every species of

manly exertion and activity. With this part of the Young Prince's character, Philip was well acquainted; and foresaw, with much anxiety, the unhappy consequences which it was likely to produce in his future reign. In order to introduce and habituate him to the management of public affairs, he formed a council of his ablest and most experienced Ministers, who, in the presence of the Prince, debated three times a Week, concerning various important matters relating to the Administration of the Kingdom; and the Prince was required to preside in this Council, and to report the opinion of the majority to the King. But neither his, nor any other expedient which Loaisa, the Prince's faithful preceptor, could devise, proved effectual for the purpose for which it was intended. Inactivity or indolence still remained the most conspicuous feature in his character; and it early excited in the King, a strong and well-grounded apprehension that his son, unable or unwilling himself to hold the reins of government, would surrender them into the hands of the Marquis of Denia, or of some other favourite.

Against this conduct, which is so commonly attended with the most pernicious consequences, Philip had often put the young Prince upon his guard; and it was his last advice to him, which he delivered with great earnestness, a few hours before his death, that he should govern his Kingdom by himself. He had likewise requested of him to employ, as his principal counsellors, Don Christopher de Moura, Marquis of Castel Rodrigo, and Don John Idiaquer; from whose experience, fidelity, and great abilities, he might derive the highest advantages, especially in the beginning of his reign.

The soft and gentle temper of the Prince had hitherto rendered him extremely obsequious to his father's will: but, conscious of his incapacity, and prompted by his indolence, he no sooner mounted the throne, than, disregarding the counsels which had been given him, he resolved to avoid the perplexity which might attend his having recourse, on any occasion, to different counsellors, and therefore committed the whole administration of affairs to his favourite the Marquis of Denia.

Dr. Watson has not confined his enquiries to a detail of transactions merely historical; but has traced, by extensive observation the various means which enabled the People of the Low Countries to maintain, during so many years, their contest with the Spanish power, and at last to triumph over the utmost exertions of that monarchy. The following is apart of the Doctor's remarks on this subject.

„The inhabitants of the Low Countries had for several centuries been distinguish'd by their industry, and their skill in manufactures. Even in the time of the Roman republic, they had given proofs of their superior ingenuity. When by the irruptions of those northern barbarians who overturned the Roman empire, all the usefull arts of life, as well as letters and science, had been well nigh extinguish'd, they were first revived and succesfully cultivated by the Flemings and other inhabitants of the Netherlands. About the middle of the tenth century, free marts, or fairs, were established by Baldwin, Earl of Flandres, to which great numbers of merchants from Germany, France, and

other places resorted, to purchase the manufactures in which the Flemings so much excelled, The example of Balowin was imitated by his successors for almost three centuries, during which period the industry and commerce of the Flemings were carried to the greatest height, and remained unrivalled by the other European nations. But the Succeeding Sovereigns, finding it necessary for defraying the expence of the wars in which they were often engaged with the neighbouring Princes, to impose various taxes on commodities, great numbers of the manufacturers and merchants, unaccustomed to such impositions, withdrew into Holland, where they were at once free from taxes, and much less exposed to those calamities of war, which they had often experienced in the more open provinces of Flanders and Brabant.

The art of salting herrings having, in the fourteenth century, been discovered by William Bucrem, a native of Picrulem, in Flandres, the herring trade, which hath proved so copious a source of wealth and industry to the Netherlands, was first cultivated by the citizens of

flays and Bruges; but it was soon afterwards communicated to the Dutch, who improved to the utmost the advantages which their situation afforded them for carrying it on with success. They were, at the same time, in possession of the Cod and whale fishery; and, while they exported great quantities of fish, and of manufactures, they were every year extending their trade in the southern parts of Europe, in the countries which lie round the Baltic and in those parts of Germany with which they communicated by the Rhine and other rivers which pass through their territory, before they felt into the sea,

Before the middle of the sixteenth century, the provinces of Holland and Zealand underwent an important change by the great increase of the number of inhabitants, occasioned by the persecutions on account of religion in France and Germany. Charles V. had resolved to extirpate the Protestants from his dominions in the Netherlands, as well as from those in Germany; but he had been in a great measure deterred from the persecution of his design, partly

by the partial affection which he bore towards his Dutch and Flemish subjects, and partly by his dread of the fatal consequences, with which the rigorous execution of his edicts might be attended, with regard to their manufactures and their trade.

Both the French and German Protestants therefore found an asylum in the Netherlands, and imported thither their families, their wealth, and their industry. Of the advantages resulting from thence, Brabant and Flanders participated in common with the more northern maritime provinces, but the intolerant and oppressive spirit of the Spanish Government prevented them from long enjoying these advantages. It was chiefly by the manufacturers and merchants that the opinions of the reformers were embraced: they were persecuted with the most unrelenting fury, and they likewise most severely felt the burthen of those oppressive taxes that were imposed. By the cruel treatment which they received several thousands of them were compelled to withdraw into other countries. Many went over to England, where Elizabeth

was ready to afford them her protection. But when the maritime provinces had asserted their liberty, and Ghent, Bruges, and Antwerp, after an unsuccessful struggle had again submitted to the Spanish yoke, by much the greater part of the Flemish emigrants retired into Holland or Zealand, and took up their residence in Middleburg, Haerlem, Leyden, and Amsterdam. In their new abode they enjoyed the free exercise of their religion, a privilege which they deemed a compensation for every hardship they might find it necessary to undergo. The country which they had made choice of being of small extent, could not afford sustenance for one third part of its inhabitants. But being situated in the heart of Europe, at the mouth of several navigable rivers, and most of the towns communicating with each other by these rivers or by canals, no country could be more commodious either for inland or foreign trade. While their situation therefore prompted them to apply themselves to commerce, by the conveniences which it afforded for carrying it on, they at the same time found it necessary to en-

gage in it, as the only means of their subsistence and support.

No branch of it, to which they could find access, or from which any profit could be derived, was neglected; nor did they confine themselves, like other nations, to the exporting of their own commodities as they could spare, or the importing of such commodities from other countries as their necessities required, but they likewise traded for other nations, and had many of their ships continually employed in carrying the merchandise of one nation to another. This species of commerce had been formerly possessed by the Anseatic or maritime towns on the Baltic; but the situation of the Dutch, between the northern and southern European nations was more commodious for carrying it on. The necessity which their circumstances imposed upon them, of continual action and employment, had prompted them to engage in it; and their extreme frugality and rigid oeconomy, by rendering it practicable for them to trade for smaller profits, had enabled them to wrest it

from their competitors, and to engross it almost wholly to themselves.

Among the various branches of commerce in which the Dutch displayed so much activity and enterprize, one of the most considerable consisted in carrying from the countries lying round the Baltic to the different ports in Spain and Portugal, great quantities of corn and naval stores; in return for which, besides fruits, wine, and other productions of those Southern Kingdoms, they received the gold and silver of America, and the spices and other commodities which the Portuguese imported from India or Lisbon. The period when this branch of trade commenced, cannot be exactly ascertained. Being of small extent at first, it has escaped the notice of historians. But it had become considerable soon after the beginning of the sixteenth century, and before the middle of that century, it was deemed a species of commerce of the first importance. It was equally necessary to Spain and Portugal as to the United Provinces, and was for this reason connived at by the Court of

Spain for many Years after the revolt in the Netherlands; being still carried on by the Dutch themselves, who found no other precaution necessary but to sail under the flag of some neutral power at peace with Spain. But Philip's resentment against his revolted subjects being on some occasions too violent to be restrained by considerations of policy or prudence, the Dutch ships were sometimes confiscated, the commanders thrown into prison, and the sailors either sent to the galleys, or compelled to serve on board the Spanish fleet. This monarch having come at length to suspect that the commerce which he had hitherto in some measure permitted, was of infinitely greater advantage to the enemy than to himself, and being desirous to deprive them of what, he believed to be a principal source of their increasing wealth and strength, he resolved to enforce an edict which he had formerly published, prohibiting his subjects in Spain and Portugal from holding intercourse with the revolted Provinces; the Dutch traders were, in consequence of this resolution, every year more harassed than the

preceding, till the restraints and vexations which they suffered had become intolerable."

*An Inquiry into the Manners, Taste,
and Amusements of the two last
Centuries, in England.*

This is a judicious appeal to the good sense and dispassionate feelings of the People of England, on the danger of that inordinate love of pleasure which now prevails among all ranks. From a review of the causes of the decay and fall of the Athenian and Roman empires, it apprehends similar consequences to Britain, from that relaxation of manners and general debauchery, which now affects and taints the public. The Author exhibits a beautiful picture of the advantages of masculine pursuits, in the energy, activity, and determination which they give to the mind in cases of national apprehension. This he draws from the conduct of the English peo-

ple in the days of Queen Elisabeth, who, having previously trained her people to martial exercises, found no difficulty in rousing and conducting them to military exploits, when threatened by the Spanish Armada. He traces the progress of dissipation through its lamentable consequences on the human mind, and concludes that it is equally destructive of private happiness and of public Welfare. He finds it no ways difficult to prove that the manners of the present day are more debauched and licentious than that at any former period of our history, the reign of Charles II not excepted.

„If," says he, "we turn our attention back to the reign of the licentious Charles the second, notwithstanding the profligacy of them whom he chose for the companions and partners of his debaucheries, we shall find that his example, happily, had not that influence which it so seldom fails to have in the persons of Kings. The number of courtiers who imitated them was not considerable, when we reflect on the temptations they lay under; and the majority of his subjects blamed him openly for his con-

duct. But, what is still more agreeable to a mind duly seasoned with a veneration for probity, we shall find too, that in the midst of so dissolute a Court, some of those whose birth, merit, and station intitled them to a nearer approach of their sovereign, had honesty and courage enough to signify to him their disapprobation of his conduct. The Earls of Southampton and Clarendon were frequently inveighing, in his presence, against the vices and immoralities he so flagrantly practised and encouraged. The Duke of Ormond, with a zeal and spirit deserving of better success than he met with, would often demand audience of him, for the purpose of warning him of the scandal he occasioned by the irregularity of his life. Neither were these the only courtiers, who acted this equally bold and virtuous part. Charles himself would sometimes jokingly say, that he had more preachers and admonishers than any Prince in Christendom.

Among other reasons, why the English were not so depraved in their morals in the days of Charles the Second, this leading cause may

be assigned: they had been engaged near thirty years in a most violent struggle for the preservation of their liberties. This struggle could not have been maintained without an immense stock of virtue in those who conducted and supported it. Even of those who embraced the other side of the question, very few were actuated by principles of interest. Conscience alone was the ruling motive that impelled so many thousands to sacrifice their fortunes and lives in the defence of the cause they had espoused. Though both parties failed in the end, and neither the Royalists nor the Republicans had been fortunate in their designs, yet their spirits remained unbroken. Cromwell had indeed subdued them, but all his abilities could never suppress their restless endeavours to supplant him; and he had, to the hour of his death, as much to fear from the one side as from the other.

On the Restoration, the Royalists divided into two distinct parties; the one for absolute, the other for a limited power in the Crown: while the republicans, still retaining their hatred to royalty, added a strictness of morals in

the transactions of private life, far beyond that of their antagonists. These were, nevertheless, careful to shew themselves not remiss in the discharge of civil or religious duties, in order to counterbalance the weight, which, by the severity of their lives and conversation, their enemies had obtained in the minds of the Public.

In such a situation, notwithstanding the excessive gloominess and austerity so industriously affected and propagated by the Puritans wore off by degrees, yet it left such profound traces in the dispositions of the generality of men, that, in spite of the jovialness of Charles and his Courtiers, the nation could never be brought to relish his ways; and though his affability rendered his person tolerably beloved and popular, yet the maxims of his government were never acceptable, and his morals always odious to the public at large.

In the mean while, the diversions and amusements he had imported, did not much diffuse themselves, and were chiefly confined to his palace: the stage only, which had been shut

ever since the commencement of the civil wars, revived at his return. The bulk of the people expressed very little fondness for any of the new-invented kinds of recreation.

The result was, that the temper of the English nation was in a great measure untainted, The Nobility, Gentry and Commonalty, still retained in general their ancient ideas, and both private and public virtue shone forth upon many emergencies: witness the obstinate adherence of the Parliament to their pursuits against the Duke of York, afterwards James the Second: witness the inflexible patriotism of the many members who were so often closeted, and whose integrity could not be violated by all the allurements of court promises and preferments; not to pass by the ignominious treatment which the court minions met with from the Public on sundry occasions; a circumstance which, though, insignificant in itself, fully demonstrated how strongly the contempt and execration for vice and prostitution, however favoured and exalted, operated in the breasts even of the commonest sort at that time.

The reign of Charles the Second has been particularly insisted on, because many persons would insinuate, that it was a period marked by an universal dissoluteness of manners. True it is, that many of those who stood up for the maxims entertained at Court, being mere soldiers of fortune, did not give themselves much solicitude about the regularity of their lives and manners; and, provided they had full licence to pass their days in mirth and revelry, or rather, to speak more properly, in debauchery and viciousness, they cared very little what Kind of Government subsisted. Individuals of this disposition and character were not wanting. Of such consist, at all times and in all countries, the major part of those who profess an unlimited obedience and devotion to Courts. But the main body of the people was by no means either tinctured with so deplorable an infatuation or plunged in those vices that flourished under the connivance and countenance of the Court.

Thus it may be affirmed, that however vicious our ancestors were a century ago, they

are exceeded by their descendants, and that when we stigmatize the reign of Charles II. as an era of profligacy, we forget that it did no more than lay the foundations of our present excesses. Lord Bolingbroke, an expert judge in Matters (*quæque Miserrima vidit & quoque pars magna fuit*) of which he saw the miserable effects and consequences, and wherein he was no inconsiderable actor in his early days, acknowledges that our luxury was then but young, far from being arrived to the pitch he saw it carried to, long before the latter part of his life. No man becomes at once a consummate villain, is an axiom not more true respecting individuals, than collective bodies of men. The nation at that period was far from being ripe for a destruction of their morals. There was too much of solid sterling virtue and piety in every party and persuasion, to be overturned with facility. In spite of the endeavours of Charles and his adherents, enough of both remained to resist the designs of an iniquitous court, during his reign, and to inspire the nation with spirit and vigour sufficient to bring

about the Revolution, that happily defeated the no less pernicious projects of his Successor."

An Historical View of the English Government, from the Settlement of the Saxons in Britain, to the Accession of the House of Stewart.

In the fourth chapter Mr. Millar remarks the similitude in the situation of the Anglo Saxons, and of the other barbarians who settled in the provinces of the Western Empire. As the original manners and Customs of all these nations were analogous to those of the Saxons in England, and as their Conquest and Settlement in the Western empire were completed nearly in the same manner, it was to be expected that they would fall under a similar government. It has happened accordingly, that their political institutions are manifestly formed upon the same

plan, and present to the most careless observer the same aspect and leading features, from which their common origin may clearly be discovered. Mr. Millar observes, that „the settlement of the barbarous nations upon the Western continent of Europe, as well as in England, was effected by the gradual subjection of a more civilized people, with whom the conquerors were at length completely incorporated.“ When the German tribes sallied from their forests to invade the provinces of the Roman empire, they had formed no regular plan of conquest or extended dominion. When they had overrun a particular district, they commonly chose to remain in the country, and frequently concluded a treaty of peace with the ancient inhabitants. The soil being good, they began to make progress in agriculture, and by their intercourse with the old inhabitants, became acquainted with the common arts of life, to which they had formerly been strangers. It was not to be expected that barbarous tribes, accustomed to military expeditions for plunder or glory, would long remain at rest; new quar-

rels between them and the ancient possessors soon broke out, which were settled by the sword, till at last, by successive extensions of territory the whole of the western empire was dismembered, and reduced under the power of these barbarous invaders. The events by which this great revolution was effected produced very opposite effects upon the ancient inhabitants and upon the new settlers. The former, while they sunk rapidly into poverty and barbarism, communicated to the latter a portion of that cultivation which had not been entirely effaced among themselves. In the end, these two classes of people were entirely blended together, and their union produced such a compound system of manners as might be expected to result from the declining state of the one, and the rising state of the other.

„The destruction of the Roman provinces. Says this author,“ struck out, in this manner, a sudden spark of improvement, which animated their victorious enemies, and quickly pervaded the new states that were founded upon the ruin of the western empire. In the earliest ac-

counts of the modern Kingdoms of Europe, we find the people, though evidently retaining very deep marks of their primitive rudeness, yet certainly much advanced beyond the simple state of the ancient Germans. Their husbandry, no doubt, continued for ages in a very low and imperfect condition, in so much that extensive territories were often permitted to lie waste and desolate; yet, such as it was, it procured the necessaries of life in greater plenty, and produced of course a more universal attention to its conveniencies. Their permanent residence in one place gave room and encouragement to the exercise of different employments, from which, during their former migrations, they were in a great measure excluded. Their houses were built of more lasting materials, and rendered more commodious, than the moveable huts in which they formerly sheltered themselves. Particular persons having acquired very great landed estates were enabled, by the remaining skill of Roman artificers to erect such fortresses as were sufficient to defend them from the sudden incursions of an enemy; and lived in

suitable magnificence at the head of their tenants and domestics. The numerous and opulent towns which had been scattered over the dominions of Rome, though they suffered greatly in the general wreck of the empire, were not, however, universally destroyed or deserted; and such of them as remained were frequently occupied and inhabited by the leaders of the conquering tribes. In these, and even throughout the whole of the country, that policy, which had become familiar to the whole inhabitants, was, in many respects, continued; and in the early codes of laws, collected by the princes of the barbarous nations who settled in the western empire we often discover a close imitation of the Roman jurisprudence.

In these particulars, the situation of the modern states of Europe appears to have been a good deal different from that of every other nation of whom any accounts have been transmitted to us. In many parts of the world, the rude inhabitants have continued unconnected with any other people more improved than themselves; and have therefore advanced very

slowly in the knowledge of arts, as well as in the progress of the social life. From the remotest period of antiquity the Arabs and Tartars have remained, for the most part, in a pastoral state; and are still almost entirely ignorant of husbandry. The Indians of America, still derive their principal subsistence from hunting and fishing, and are in a great measure, strangers to the invention of taming and rearing cattle. In early ages, men, were destitute of sagacity and reflection to make use of those discoveries which fortune may throw in their way; and their improvement is much retarded by those habits of sloth, which, being fostered by the primitive manner of life, are not to be overcome without extraordinary incitements to labour and application.

Among the instances, preserved in history, of nations who have acquired a connection with others, by means of a conquest, we meet with none that are similar to those which are exhibited in Europe during the period which we are now considering. The conquest in Asia, by Alexander and his Successors, was that of one

opulent and civilized people over another; and produced no farther alteration in the Greek State but that of inspiring them with a taste of Asiatic luxury and extravagance. The first military effects of the Romans were employed in subduing the small neighbouring States of Italy, whom they found in the same barbarous condition with themselves; and they had become a great nation, firmly establish'd in their manners and political system, before they directed their forces against the refined and cultivated parts of the world. Besides, the Roman virtue disdained, for a long time, to imitate the talents and accomplishments of the people whom they had subdued.

China, and some other of the great Asiatic Kingdoms, have been frequently overrun and conquered by several hords of Tartars, accidentally combined under a great leader; but the conquest, in these cases, was not carried on slowly and gradually, as in the provinces of the western empire; it was completed by one or two great and rapid victories; so as, on the one hand, to prevent the learning and civiliza-

tion of the vanquished people from being destroyed by a long continued course of war and devastation; and, on the other, to prevent the conquerors, by long neighbourhood and acquaintance, from being incorporated with the former inhabitants in one common system of manners, customs and institutions. The final success, therefore, of the victorious army produced no farther revolution than by suddenly advancing their general, together, perhaps, with some of his principal officers, to the head of a great and civilized empire; of which the native country of the conquerors became only a tributary province.

The same observation is applicable to the dominion acquired by Mahomed, and some of his immediate successors; which was not established by a gradual settlement of Arabian tribes in the rich countries of Asia, but by a rapid conquest, that gave rise to no intimate coalition of the victors with those who submitted to the Mahometan yoke. No other change therefore was produced in the state of conquered nations than what arose from subjecting them to a new

religion, and to a new set of monarchs while the wandering Arabs, the original followers of Mahomed, remained, for the most part, in a primitive state of barbarism. The conquest of the Saracens, and of the eastern empire, by the Turks, had a greater resemblance to the progressive inroads of those who conquered the western provinces; but it was far from proving equally destructive to the former civilization of the conquered people, or from reducing them to the level of their barbarous conquerors."

Mr. Millar observes, that „the German or Gothic nations, who settled in the western part of Europe, were enabled, in a short time, to form Kingdoms of greater extent than are usually to be found among people equally rude and barbarous."

„The extent of the Kingdoms, erected by those barbarous nations, says Mr. Millar, was likewise affected by the state of each Roman province in which their settlements were made.

As every Roman province constituted a part of the whole empire, so it formed a distinct

society, influenced by national views, and directed by a separate interest. Among the inhabitants of the same province, united by their local situation, by the ties of friendship and acquaintance, and even by that common system of oppression to which they were subject, a regular intercourse was constantly maintained. Those who lived in villages, or in the open country, carried on a variety of transactions with the several towns in the neighbourhood, where they found a market for their goods, and were supplied with those conveniencies which they required. The inhabitants of these towns, and of the whole province, were at the same time, closely, connected with the capital, where the Governor resided in a kind of regal pomp and magnificence, and directed the various wheels and springs of administration. Here the public money, accumulated from different parts, was again distributed through the various channels of government; and hither men of all descriptions, the poor and the rich, the idle and the industrious, were attracted from every quarter, by the views of profit, of pleasure, or of ambition.

The changes which at different periods, were made in the political constitution of Rome, produced no great alteration, as has been already observed, either in the extent or condition of her provincial governments; The ancient boundaries of the provinces appear to have been generally retained under the late Emperors though in order to secure the public tranquillity, they were often subdivided into particular districts, which were put under the direction of subordinate officers. The connections, therefore, between the several parts of the same province were gradually strengthened from the length of time during which they had subsisted.

As by the conquest of those countries, the ancient inhabitants were not extirpated it is natural to suppose that their former habits of intercourse were not obliterated and forgotten; but on the contrary, were in some degree communicated to the conquerors.

They who had lived under the same government were still disposed to admit the autho-

rity of a single person, and to remain in that state of union and subordination to which they had been accustomed. Particular chiefs, having occupied the remaining towns belonging to a Roman province, were of course rendered masters of the adjacent territory; and he who had set himself at the head of the most powerful district was in a fair way of becoming sovereign of the whole.

It may also be worthy of notice, that, as the conquering tribes adopted a number of the Roman institutions, their principal conductor was frequently in a condition to avail himself of that authority, however declining, which the Roman governor continued to maintain and by assuming, or obtaining, the dignity which had belonged to the chief magistrate of a province, was enabled with greater facility to extend his dominion over the territories which had formerly acknowledged the jurisdiction of that officer. Thus we find that Clovis, who conquered a great part of Gaul, was, near the end of his reign, invested with the title of Consul, and probably with that of proconsul, by the

Emperor Anastasius; and that the posterity of Clowis were at the pains to procure, from the Emperor Justinian, a resignation of all the rights of the empire over that nominal branch of his dominions.

In like manners Theodoric, the King of the Ostrogoths, who had been invested in the eastern empire, with the title of patrician and Consul, and who had obtained for himself and his followers a settlement in Thrace, was afterwards commissioned, by the Emperor Zeno to conquer Italy, and to take possession of the country.

From these causes countries at a great distance from one another were forced into a sort of political union; and the boundaries of a modern Kingdom came, in most cases, to be nearly of the same extent with those of an ancient Roman province."

*On the Duchefs of Atholl and Lady
Wright Fifhing at Athol Houfe.*

Where filver — rooted Garry nimbly flows,
Whofe verdant banks the nymphs and Naiads
love,
Where Nature ev'ry blooming fweet beftows,
Not lefs delightful than Idalia's grove.

As Contemplation led my wandring feet,
Along the margin of the cryftal flood,
The feather'd fongfters hail'd the fweet re-
treat,
And gentle zephyrs whifper'd thro the
wood.

Charm'd with the fcene, filent a -- while I
gaz'd,
Intently lift'ning to the murm'ring ftream,
In grateful tranfports Nature's God I prais'd,
And long my foul purfu'd the rapt'rous
theme.

At length I heard, or Fancy formed the tale,
A gentle voice in mournful notes complain,
Soft echo bore the accents thro' the vale,
And thus the mourner seem'd to breathe
his pain,

Why did I idly leave the coral groves,
Where safety on the breast of silence dies!
Danger still waits the heedless fool that roves,
And in pursuit of fleeting bliss he dies.

One fatal day, as near the brink I stray'd,
Two pleasing forms lean'd o'er the tremb-
ling brook,
Their gentle smiles an artless mind betray'd;
Mischief sure, never wore so fair a look!

Each held a magic wand with wond'rous grace,
A pendant line convey'd the tempting bait;
O sight, portentous to the finny race,
Fraught with the dire command of cruel
fate!

My tender mate play'd fearless by my side;
With eager joy she snatch'd the hidden
dart,
Instant, alas! I lost my lovely bride;
What racking torture seiz'd my wounded
heart!

Ever since that hour, to pining grief a prey,
My flowing tears encrease my native flood,
In melancholy sighs I waste the day,
And shun the commerce of the scaly brood,

Shou'd chance this mournful tale at Blair's relate,
Where dwells the dang'rous fair who caus'd
my pain,
They who can love so well, wou'd mourn my
fate,
And ne'er disturb our harmless race again."

An authentic Story.

Miss Anna S— was the daughter of a worthy man in the West of England, who had once flourish'd in the commercial line; but by his too compassionate disposition, and liberal turn of mind, he became a bankrupt. He had, however yet friends sufficient to procure a commission for his son in the India service, who had just now entered his eighteenth year; he possessed a fine understanding, accompanied with much sweetness of temper; his figure was engaging, and his face an emblem of the dignity of his soul. The distress he felt at leaving his father in such a situation can, by those who possess the finest share of Philanthropy, better be conceived than described; the lovely Anna was now in her 16th year, and though not to be called tall, was graceful in her figure; she had a most amiable set of features, enlivened by a fine complexion; the blush of innocence sat upon her cheek; her fine dark eyes were truly expressive of all that sweetness that animated her whole form; her countenance had the

mildness of virtue, and her mind wore that enchanting serenity which the exertion of it never fails to produce: her voice, when she spoke, was mild and gentle; but when she sung. She melted the whole soul into softness; indeed she was a soft emblem of her amiable brother, and he a manly portrait of his beautiful sister. He feared to leave her; he felt with all the force of the tenderest affection for the cruel insults he knew so much beauty, in such a situation, was exposed to; he had sufficient knowledge of the world to believe that those, whose rank in life most enabled them to be the guardians of innocence, would be the earliest in their attempts to injure it. He therefore gave her the tenderest admonition ever to guard against the influence of wealth; telling her he hoped when he had made some few voyages, he should have the heart-felt felicity of raising both her and his father above the frowns of fortune, which they now so severely felt. At length the time came for his departure, and though his tenderness for the peace of his father and sister obliged him to cover his face with smiles, his heart was

torn with the keenest anguish, and he broke suddenly from their mutual embraces, as his tears would not suffer him to remain longer with them, without discovering the true state of his mind.

Mr. S. after the departure of his son, having settled his affairs by the assistance of a few friends, was again replaced in business; though in a style far inferior to what he had been in before his misfortunes; indeed his calling was not by far so genteel as his former one had been, as it was not in the power of his friends to reestablish him in that; he had offers from some gentlemen whom he had been acquainted with in the days of his prosperity; but as the good man had some reason to think it tended to the dishonour of his lovely daughter, he nobely refused them, and lived with content and cheerfulness on the profits arising from his own industry.

The amiable Anna grew every hour more beautiful and engaging; she was blest with the smiles of a parent, who knew no joy equal to that of seeing his children happy. The accounts

She receiv'd from her brother were very favourable, and her days flow'd on in a peaceful tranquillity till she arrived at the age of nineteen. She was then in the highest of all her bloom and beauty, when her father was prevail'd on by the good woman who was the nurse of her early years, and had ever since regarded her with the affection of a parent, to let her spend a short time in the country. The cottage she lived in, was simple and neat; and Mr. S... not having the least idea of danger in such an excursion, saw no reason why he might refuse her.

Mrs. B. a maiden lady of genteel fortune was the friend of Anna's nurse, and as she chiefly resided in the same village, the good woman received the greatest part of her support from her, on account of her having been the nurse of Mrs B.'s nephew. This gentleman, who was now a Captain in the army, was not remarkable for any beauty in his person; he was tall and rather lusty; his complexion was a lively brown, and his eyes dark. Upon the whole, his face was more expressive than hand-

some. Capt. B. came into the country, on a visit to his aunt, a few days after Anna had been with her nurse, and as he was passing the door, he had a slight glimpse of her, as she sat pensive in the window; he was struck with her beauty and that he might have an opportunity of admiring her, he stopped to speak to his nurse, who was then standing at the door. Anna, too, was struck; his gaze was not of that unmeaning rudeness, but it seemed to be the purest admiration; he did not then make any enquiries concerning her, but from that moment determined in his own mind (if possible) to seduce her from the paths of virtue; for this purpose, he took every opportunity to ingratiate himself into her favour, and was but too successful.

The time she was to stay being now expired, she returned to London, with ideas far different from those with which she left it: her gentle heart had been too deeply impressed by Capt. B.—'s image, easily to forget him. She had not been long in town before she saw him, and he renewed his assiduities, and at length

concluding he had made a sufficient impression, on her heart, he came to the final resolution of making her a dishonourable proposal, which purpose he soon accomplish'd; by procuring a letter to be conveyed into her hand, as she walked out one evening with her father. She trembled, she blushed, conscious of the impropriety of a clandestine proceeding. Yet awed by her father's virtues, she feared to tell him, as it was not the first letter she had received from Capt. B—.

It is doing an injustice to her feelings, to attempt a description of them, when she read the vile proposal. Pride, anger, and resentment now took possession of that gentle bosom, which had ever (until this fatal period) been a stranger to such torturing commotions, the ideas of what her father would suffer from the knowledge of such an insult, kept her from communicating it to him. She however, hastily took a pen, and wrote the following words: „Though you have been trained in the school of vice, yet virtue has been my preceptress; and she has taught me to spurn the wretch that

could injure me, because I am poor. Though the gentle maid summoned all her reason to aid her in forgetting him, she could not forget she once loved him, and that the purest passion that ever inhabited a female breast, was repaid with one the most base and infamous. The anxiety arising from this circumstance. Soon grew visible in her once lovely blooming countenance, and her brother, who was now returned from his first voyage, which had been crowned with success, pressed her to tell him the cause, but she persisted in attributing it to ill health. It happened one day, after she had been reading his letter a melancholy she often indulged herself with, — that she forgot (being hastily called) to put it up, and her brother found it open on her table. His pride was fired at the insult offered to his family, and he resolved to demand satisfaction, which he did by sending Capt. B. a challenge — he accepted it — they met, and both fell. Young S. expired immediately, and Capt. B—. before the next morning. The dreadful news was conveyed to his

father by Captain B—s. Servant, who attended his body.

The good old man was inconsolable, and the lovely Anna, considering herself as the cause, was soon bereft of her senses; and as her father's dissolution soon took place, She is now confined in a private mad-house.

Did the gay, licentious young men of our age reflect, but for a moment, in what distress such pursuits involve whole families, how little it betrays of the character of men, to be the persecutors of innocence, they must be totally lost to every virtuous principle if it did not stop their wicked progress. It is not only the insulted family of an injured female that require satisfaction, but the God of Justice and Truth, whose vengeance such conduct calls loudly for: I fear there are but too many that would consider the displeasure of Heaven but a trifle, in competition with the guilty pleasure of a few moments, and many more who devote their whole time to the gaining the affection of an amiable young woman, and trifle with the most

innocent and virtuous heart, because heaven placed her in a situation inferior to their own. Every man ought to consider himself the guardian of the sex. And it is highly necessary that every woman should conduct herself with becoming pride and dignity, when the men are so daringly insulting.

Winter Evenings.

These Volumes contain a number of pleasing and instructive Essays, which if we mistake not, are the production of a Gentleman well known in the republic of Letters. They profess to have no private anecdotes, no public politics, no intrigues, no theatrical history, no lives and adventures of actresses and their poor inamoratos; but they afford a number of judicious and sensible remarks on men and books, and as the Author says, while he travels along the road of Life with a pocket-book and pencil in his hand, he diverts himself, and, he hopes, amuses his

fellow-travellers on the journey. From this valuable repository we shall occasionally select, during the barrenness of important events, a few papers, which, we flatter ourselves, will prove an agreeable amusement to our readers.

The following Extract, which is not all together inapplicable to the taste of the times, is taken from the third volume.

Of the prevailing Practice of acting Plays by private Gentleman of Ladies, writting and speaking Prologues and Epilogues, and building private Theatres.

„Of all the imitations of life and manners which the arts exhibit, none approach so nearly in resemblance to nature as the poetry of the drama, embellish'd by the actor's utterance, and by all the ornaments of the stage. Beautiful indeed are the images excited by the pencil; for colour and truth of figure, and of attitude, that almost vivify the canvass. But what Pharrhasius or Apelles can paint motion? Here the admirable art is found to fail; but dramatic poetry, accompanied with action, most amply supplies

the defect and gives to imitation the air of reality.

Arts so delightful, it might justly be expected, would be universally pursued. The fact corresponds with the theory. There is scarce an age recorded, or a nation described, in which traces of dramatic exhibition are undiscernible; but in no country has the drama been more ardently cultivated than in England, where poetry has had her Shakespeare, and the historic art her Garrick.

So great have been the charms of the stage, that many in the genteelest walks of life, not satisfied with being spectators only, have burned with an ambition to wear the Sock and Buskin and to court the plaudits of a private audience. The profession of a player was once unreasonably degraded. It was an illiberal idea which classed those who are able to express the finest sensibilities of human nature with the refuse of society. Garrick was once, I think mistaken for a shewman in the country, and treated, in consequence of that idea, with no great respect. He contributed greatly to add

that dignity to the profession, which, when it is supported by an excellence, similar to his own, it undoubtedly deserves. The fashion of acting plays, which prevails in families exalted by rank and fortune, adds still more respect to the art of acting, and renders a set of men, whom the law has considered as little superior to vagabonds, objects of wonder and of imitation. The finest ladies are eager to emulate the graces and powers of an Abingdon or a Siddons and Lords and Baronets have condescended to be the disciples of each modern Roscius.

Nothing can enliven a rural residence more effectually than the prevailing practice of representing plays in a neighbourly way by friends and relations. Music, poetry, painting, fine dresses, personal beauty and polish'd eloquence, combine to please all who are admitted to partake of the entertainment. No rudeness and vulgarity interrupts the actors. The spectators or audience bring with them a resolution to be pleased; and if they should at any time feel displeasure, they have too much gratitude for the invitation, too much friendship for the pre-

prietor of the theatre and the performance, and too much natural and acquired politeness, to express their disgust. Thus all proceeds smoothly. Good humour reigns, and if vanity wishes to be gratified, why should it be disappointed, since the gratification is so harmless and inoffensive?

But now enters some serious Observer, and with a cynical air ventures to question the innocence of these diversions.“ „O!“ exclaims the audience, „he is a Methodist, a Puritan, a Saint, Hiss him out of the house, and let us shut the door and enjoy ourselves without intrusion.“ It must be acknowledged that his observations would be ill-timed and ill-placed in the Theatre and amidst the representation; but let us hear whether he has any thing to say on the subject which one may listen to at some letter, a quarter of an hour, while under the hair dresser's hands, or while one is painting one's cheeks for an evening exhibition or performance.

Since there are public Theatres magnificently supported for the public amusement, it is certain

that the pleasure and improvement to be derived from the drama may be obtained without the trouble and expence of supporting and supplying a private theatre; a trouble, which often engrosses so much time, as to infringe upon important duties; an expence, which leads to injustice, embarrassment, and ruin. Those who might otherwise have bestowed their money and their time for the public benefit, or in works of charity, have found themselves unable, and not inclined to do either, when their thoughts and incomes have been devoted to the expensive vanities of acting, and maintaining with splendour the numerous requisites of a private theatre.

It may perhaps admit a doubt, whether the various attitudes and situations into which impassioned lovers on the stage are unavoidably drawn, be favourable to those virtues which tend to preserve the tranquillity of domestic life. Beautiful dress, enraptured speeches, tender embraces, inspire ideas of love in the bosoms of those who cannot harbour them without criminality. It is a farther circumstance unfavour-

rable to morals, that most of the English comedies in the greatest repute are so shamefully immoral, as to recommend vice with all the embellishments of wit and shining qualities, and to discountenance the most important and amiable virtues, by rendering the possessors of them subjects of ridicule. To hear such dialogue as that of Congreve and Farquhar is sufficiently injurious; but to commit it to memory, and recommend and enforce it by all the studied graces of acting, must produce no good effect on the morals of the performer. They whose profession it is are less likely to be hurt by such dialogue, because they are labouring in their vocation for subsistence, and often perform their parts with reluctance and as a painful task; but the ladies and gentlemen actors are volunteers, and may be supposed to adopt what ever character or sentiments they exhibit from the deliberate act of their own choice.

The love of the drama is by no means confined to the charms of the poetry or the propriety of the action. The display of the person to advantage in fancied dresses, and in

captivating attitudes, induces many to descend to the stage. Paint and gaudy dress displayed by candle light appear with peculiar lustre. To have the eyes of a large assembly fixed upon them at a time when they are decorated to the greatest advantage, is a circumstance very delightful to those who live but to display themselves and to court admiration. I fear I must affirm that the taste for acting contributes much to the encrease of vanity and folly, the transition from which to vice and misery is too easy.

What shall I say of the plain duties of domestic life? They appear mean, vulgar, and trifling to the parent who labours under the theatrical mania. She who melts into tears on the stage at the sight of woe, can neglect her children, because her attention to them must be in the retirements on the nursery, where there is no audience to see the tears of sensibility and reward them with applause. The time, as well as attention, employed in the preparation for and performance of a play, preclude the due degree of parental attention to a family. Unfeeling parents! who hypocritically weep to

gratify your own vanity, and send your sweet babes from your bosoms to feel the pangs of real woe under the harsh and careless treatment of a mercenary alien! While you are kneeling in all the affected pathos of tragedy, there is one whom you have brought into a wretched world, and who is calling for you in the language of sorrow; but ye will not hear. They who are the most apt to act sensibility, are often the most destitute of it. Let us see no more your black velvet train, your dishevelled hair, and your white handkerchief. Be no longer desirous of personating the afflicted parent on the stage, but go home and be the good mother in your nursery and at your family fireside.

But not only the babes are neglected, but the tender charities of man and wife are lost by the rage of acting in private theatres. The lady performs the part of a wife or beloved heroine with some libertine beau, who fails not to recommend himself by the charms of his dress, person, and elocution; and the gentleman is the lover of some lovely object, to whom it is difficult to pretend a passion without feeling it.

It must be allowed that such situations are dangerous; and the low state of conjugal felicity and fidelity in the present age may perhaps justify the friends of virtue and good order in the endeavour to discourage any prevailing practices which appear in the least degree likely to diminish them.

I will not attempt to exaggerate my description of the evils which may possibly arise from the prevailing taste for scenical amusements in private life. Perhaps the apprehensions may be merely imaginary. A caution can, however, do no harm, and may possibly prevent it.

As the finest compositions of the drama may be seen exhibited in the greatest perfection, it may be wished, without offence, that the lovers of it would be contented with the excellent amusements of the public theatres. If indeed they are lovers of dramatic poetry, and possess taste and sense enough to be delighted with fine composition independently of dress, stage-trick, and scenery, why will they not

acquiesce in reading the best plays in their closet, or in the family circle?

Pleasure and improvement would be the certain result of such a mode of spending time, without the possibility of danger, provided the pieces were selected with due judgment and delicacy of choice. Expence, and a thousand vanities and follies to which the practice of acting in private theatres gives rise, would thus be avoided.

The fashionable prologue and epilogue writers and speakers, and the whole tribe of gentlemen and lady actors, whatever they may pretend of taste for poetry and a love of harmless amusement, are probably actuated by a secret vanity, one of the most powerful motives of the human heart. They unhappily pursue a conduct which is likely to increase rather than to lessen a foible, which, if not vice, is the fruitful parent of it."

VER.

VERSES

*on the Death of a young enterprising
Officer.*

Weep, O ye Eastern Heroes, loudly weep!
 Be prodigal in tears! for know, alas,
 The brave, the godlike Samson, is no more!
 O had ye seen him on that luckless day,
 When courting danger in the battle's front,
 He aw'd e'en Tippoo's self, you would con-
 temn
 Blind fortune's sway; that frown'd on such a
 man,
 Like the bold Diamed, by Pallas fir'd,
 He drove whole ranks along: and where the
 fight,
 Was thickest there he was. Here let me pause —
 Now tear the blooming laurel from your brows,
 And receive instead the mournful cypress.
 Learn then, a ball, fatal to valour's cause,
 Sent from a distance by some coward's hand
 Who fled a nobler post, damp'd all our hopes,
 Which were before unbounded; for with him

We scorn'd to count our num'rous ennemies,
 As when a lion, terror of the wood,
 Pierc'd by an arrow from an unknown foe,
 Seeking the hunter with fierce looks, in vain,
 Falls, imperious to the very last —
 Thus Samson fell, the glory of the East,
 The bravest of the brave — Each army stopp'd,
 And were for a moment motionless.
 O had ye heard him, when with dying voice,
 „Leave me not here, my gallant friends cry'd he:
 „Once more unto the charge, and fight like
 men!“

He spoke — then, fainting, sunk into the arms
 Of his adoring soldiers. They brought not
 His body off, but each left his own.

Here let us mourn a youth, who fought for fame,
 And found it — but, O adverse fate! who found it
 In the cold arms of death! Say who dare,
 That in ought he yielded to Sparta's King,
 Whose memory all ages have rever'd,

*On the Death of the Lord Bishop of
Hereford.*

Farewell, great Harley! now no longer our's!
Thee we resign to the Diviner powr's!
But what, my country, can thy loss repair!
Or what console thee in thy deep despair?
Whene'er did learning more completely dwell
In one great mind, — more splendidly excel?
When dire religion meet a stronger zeal,
Or mitred breast more true devotion feel?
Records shall bear, till time's no more, his
name,
With high distinction, in the lists of Fame;
'Who to fair Truth so firm a bulwark stood'
So just, so pious — faithful, and so good!

When Virtue weeps, mankind must shed
a tear!
And Nature's self a sable mantle wear!
'T was Harley, whom all — gracious Heaven
design'd
To give the model of a virtuous mind;

His bright example in the world display'd,
How Man should live! — how God should be
obey'd

The love for merit, ever by him shewn,
Needs no proud tale from some recording stone;
The living monuments he rais'd shall tell.
To future times that worth he lov'd so well.

ODE
on the Queen of England's
Birth day.

What heav'nly form, divinely bright,
With circling wreaths of glory crown'd?
What charms approach the captive fight,
And spread ætherial radiance round?
What notes, Seraphic, charm the ravish'd
ear,
And hail, with extacy, the new born year?

'Tis she, whose balmy sway extends
 O'er Europe's vast exalting space!
 Before whose throne foul Faction bends,
 And Guilt conceals its conscious face;
 She, whose propitious power can dare
 The rage of fierce insatiate war.

Who late from Belgia's patriot plains,
 And mad Batavia's restless shore,
 In pity wip'd the crimson stains
 And stopp'd the rising tide of gore;
 'Tis she who bids fair commerce smile,
 And crowns the gen'rous merchant's toil.

'Tis Peace who strikes th' Astrean lyre,
 And aids the British Muse with her congenial fire:

Ye Bards, unite your grateful chord,
 Imperial Virtue's best reward;
 Auspicious Peace improves the lays,
 And joins in Britain's Annual Praise.

Behold yon fair luxuriant plain,
 Behold the grove's yet leafy pride;
 Behold the smiling Joys which reign,
 Where Thames rolls its limpid tide;
 Where Winter's icy Sceptre melts away,
 And genial Summer claims eternal sway.

From Windsor's regal brow behold
 The feeding herd, the basking fold,
 The mighty dome, the myrtle shed;
 The ruddy Sage, by plenty fed;
 The matron in her offspring blest'd,
 And youth by vernal joys carest;
 With wonder view, and give to Britain's Queen
 An annual tribute for the matchless scene.

Ye Bards, unite your grateful Chord,
 Imperial Virtue's best reward,
 Auspicious Peace improves your lays,
 And joins in Britain's Annual Praise,
 Oh! let your loftiest shells proclaim
 Your Queen, Your Royal Charlotte's fame.

Thoughts on female Education.

The women, in general, in savage Countries, appear to have the advantage over the other sex, because nature displays the lively, and because the substantial endowments of the mind are not unfolded by culture, or roused by emulation.

But there seems to be an error and absurdity in making the comparison. The sexes were providentially formed as counterparts of one another. They have each of them abilities suited to the sphere in which an all wise Providence intended them to move; but as that differs essentially in the two sexes, so likewise does the nature of their faculties, and the texture of their understanding. Who would think of contrasting the Oak with: the Willow, or a Myrtle with the delicate and almost transparent Balsam? Who would compare the abilities of an Archimedes with those of an Addison? Their merits were wholly opposite in their cast, yet merits they both had, which have challenged

the universal admiration of the world, and to which the very latest posterity must bear an ample tribute of applause.

Let us, however, look more nearly at the contrast. Women then have a more brilliant fancy, a quicker apprehension, and a more exquisite taste. When they apply these faculties to their proper studies how wonderfully do they charm, and how poignantly do they delight! In works that require the efforts of imagination only, how animated and descriptive is a Woman's pen! What pictures does she exhibit! How soft are the tints, how glowing are the colours, and how impassioned the touches of her pencil!

But whether it arises from an original defect in their frame and constitution; whether it is that an inquiet imagination and ever restless sensibility afford not opportunity or leisure enough for deep imagination; it is very certain, that they cannot, like the men, arrange, combine, abstract, pursue and diversify a long train of ideas; and in every thing that requires the more substantial

talents, must submit to a strong and a marked inferiority. The truth is, that restlessness of sensibility, and that inquietude of imagination, which debar the possibility of great attainments, were providentially designed to compose the very life and essence of their graces. They are the very medium by which they please. If they were constituted to have our firmness and our depth, they would want their native and their strongest attractions. They would cease to be women, and they would cease to charm.

It may be said, that judgment is principally formed by comparison and observation; and that the weakness of theirs arises from their want of opportunities to improve it; the reserve of their sex, their domestic duties, and sedentary life, chiefly confining them to a very narrow circle, whilst business, ambition, curiosity, or pleasure, lead us into the world, to see various countries, manners, customs, to hear in different Coffee-houses, Clubs, and Societies, the Sentiments of all ranks and denominations of people, and to witness characters of every

Kind and magnitude, of every different, shade and every opposite complexion. This is all, in some measure, true. Still it does not account for that original difference betwixt the intellects of man and woman which is discoverable at an early period of life; for that palpable opposition of the thoughtful to the lively, of the firm to the delicate, and of the profound to the cheering, which nature seems, industriously, to have made characteristic of the sexes.

Women have been described with every talent that does honour to humanity. Illustrious Queens, Politicians, Heroines, glitter in the historic page. Some women have encountered the abstruseness of Mathematics. Others have loved to wander in the labyrinths of Methaphysics. But what progress have they made? What great feats have they atchieved? Let cool experience answer the question.

If we admit that such descriptions have not been exaggerated; if we could suppose that we were not treading upon fairy ground (and yet who must not have his doubts?) have any of

these female efforts pleased, or have any of these unnatural Labours gained immortality? Either they never existed at all, or they have been raised infinitely beyond the bounds of probability or truth.

As to politics, what were they at any of the periods, when women have been celebrated for their political attainments? Were they not the petty interests of as petty a territory, whose views and wants terminated chiefly in itself, without looking to any other quarter of the Globe? Did they ever require that universal penetration, that comprehensiveness of research, that stretch and vigour of thought, that wonderful combination of schemes and ideas, that retrospection and anticipation, that bringing past and present into one common point of view, which the immense, diffusive, complicated concerns of large, extended Kingdoms, at the present period, and in the modern circumstances of Europe, absolutely demand? It will follow from the observations, likewise, that have been already made, that women are not calculated to preside over Kingdoms.

They were not formed to hold the reins of empire, to penetrate into the views and wants, or to adjust the various and complicated interests of conflicting states.

Nor let the sex suppose me their accuser or their foe: if I have wholly mistaken the method, I mean to be their advocate and friend. I have left them the seeds of every thing that pleases and captivates in woman. Their brows were not intended to be ploughed with wrinkles, nor their innocent gaiety damped by abstraction. They were perpetually to please, and perpetually to enliven. If we were to plan the Edifice, they were to furnish the embellishments. If we were to lay out and cultivate the garden, they were beautifully to fringe its borders with flowers, and fill it with perfume. If we were destined to superintend the management of Kingdoms, they were to be the fairest ornaments of those Kingdoms, the embellishers of society, and the sweeteners of life.

*To a Lady, on the Death of a
Child.*

While thus you mourn, in bitter anguish tost,
For one so dearly loved, and lately lost;
While your fond heart, in unremitting woe,
Feels all those sorrows mothers only know;
O! ere with grief the shades of Death descend,
Accept this consolation from a friend.

What tho' your son, in Beauty's vernal
bloom,
Is now the youthful tenant of the tomb;
What tho' his slender frame and prating
tongue
Are sunk alas! to that from whence they
sprung!
His spotless soul, unerring, wing'd its flight,
To purest regions of immortal light,
Where all the pains of life and death are o'er
And the fond babe and mother part no more,
But crown'd with joys to mortals ne'r confels'd,
For ever blessing, are for ever blessed;

Cease then, in vain, your sufferings to
 bewail,
 Nor probe the wound your sorrows cannot
 heal;
 Rather devout, with mind compos'd and ev'n,
 Make orisons to all — benignant Heav'n!
 Ah! what avails for friends, however dear,
 The heart felt sigh, or sorrow speaking tear!
 Grief never yet recall'd the fleeting breath,
 Not for a moment check'd the Hand of Death!

FROM SPRING.

A Descriptive Poem.

Soon as the shades withdraw their humid train,
 The watchful Shepherd and laborious swain,
 See blushing Nature from her trance awake,
 And, basking in the sun, their hearths for-
 sake,
 That, smiling, views the flow'ry painted mead,
 Where once again his sportive flocks may feed:

While this beholds, in pleasing vision, rise
 The waving wheat, where Ceres' treasure lies.
 The swallow returns, and gratefully recalls,
 The thatch, her old abode, and native walls.
 The winged nations timidly prepare,
 Their magic journies through the pathless air,
 Bolder and bolder rise at ev'ry spring,
 To hail the Lamp of Life, and soar and sing.

The birds returning let the seaman know,
 Where Eolus invites his bark may go.
 O ye, whom Fortune calls, now bear away,
 To the bright portals of the orient day;
 Glad desert ocean, with the crowding fleet,
 The lessen'd waves the shore in silence beat;
 For stars propitious smooth, the friendly tide,
 And bid the boistr'ous blasts in gales subside,
 Fly from Olindo, to Golconda's coast,
 From Yemen bring the vegetable boast;
 Whose subtile salt, and od'rous vapour join'd,
 Revive the senses, and exalt the mind.
 Beneath the torrid and the frozen zone
 Our arts, our pleasures, and our laws make
 known;

Rouse the soft Indian to more lib'ral strife,
 Charm the fierce Iroquois to polish'd life;
 The barb'rous smooth, inform the savage heart,
 Not deaths, nor bonds, but happiness impart.

*An Account of the Burning Well
 at Barrahookoon.*

My curiosity being excited by the many reports I had heard of this prodigy, I was determined to see it; and accordingly set out, in company with two gentlemen, from Islamabad, in the Province of Chittagong. We proceeded as far as Jaffrabad in our palanquins; but we here found the Creeks so full of Water, it being then the rainy season, that we were obliged to relinquish that mode of conveyance, and were under the necessity of applying to the natives to get us some Elephants, which in about an hour afterwards they brought us. We were now preparing to mount them, when their Keepers presented us with some plantains, and in-

formed us, that by offering them to the elephants we proposed riding, it would secure us their friendship during our journey and make them very careful of us in passing through the woods. We followed their advice, and presented the fruit, which was very gratefully accepted, and a grand salaam given us by the Elephants with their trunks on the top of their foreheads. After this salutation they immediately laid down, holding one of their knees up in the manner of a step, that we might with greater facility get upon their backs. We rode about eight miles when we approached the mountain of Barracoon, and very soon afterwards entered a cavity between two small hills. We had advanced but a little way when a variety of insects surrounded us, and began to be very trouble some, which the Elephants no sooner observed, than they quickly relieved us from this misfortune. Each of them broke a branch of a tree, which he put in his trunk, and continually kept fanning us with it, so that the flies had no opportunity of annoying us. At first we were very much alarmed, fearing that

the Elephants, in defending themselves against the insects, would shake us from their backs. However, we soon lost all apprehensions on this score; for we perceived they used the greatest precaution not to hurt us, but very gently shook the branches over our heads for the purpose of keeping the flies off. Whenever they had, by fanning us in this manner, worn off the leaves from one branch, they would immediately break a fresh one. We proceeded further, about four miles through the most disagreeable road that was ever seen, and had not the Elephants shewed the utmost attention to our situation we must have been bruised and torn to pieces by the boughs of different Trees of an immense large size. We at length arrived at the place which was the object of our journey; but a little before we reached it, a very romantic scene presented itself to our view. We saw several waterfalls from rugged precipices, of a most tremendous height, interspersed here and there with trees. We were obliged to ascend a flight of steps, to an amazing height, in order to get to the top of the hill where the burning

well was. As soon as we approached the top, we were met by several Faukeers, who live in small temples, and attend the sacrifices frequently made there. They conducted us into one with a dome over it; but before we came up to the entrance of it, we heard a hollow noise resembling that of thunder; and on entering, we found it emitted from it a flocking sulphureous smell. We discovered, on looking down a flight of steps, a quantity of water issuing out of the sides of rocks, and a blue flame covering the whole surface of the water, which every bubble that came from below used to increase, and make to go off in a kind of explosion. The scene was really frightful. One of us went down, notwithstanding the noxious vapours it sent forth, as we were determined to see whether it was not a piece of priestcraft occasioned by a sulphurous furnace at the bottom, in order to impose upon the ignorant, and to sanctify in some measure the superstitious ideas of the Faukeers; the gentleman who descended dipped his cane into the water, and to his great surprise found it possessed not the least warmth:

he then put his hand into a place that was clear from the flame but the water there he discovered was excessively cold. He observed, that the stones where the water issued out of appeared very hot, and imagined that through this means the flame might be communicated to the water. He called for a pot, and poured some water upon the stones, which cooled them immediately; but still, when the water bubbled up again, he perceived the flash directly the same, and the stones very quickly reassumed their former red colour. The water tasted as if there had been some sulphur and verdigrease infused in it. The colour of the stones about the well varied; those nearest to it were red, but others at a greater distance were quite blue. During our stay several of the guides bathed in the Well.

Having heard there was fire constantly issuing from a rock at Setacoon, we visited the place; it was about four miles distant from the well. The blaze was not so violent or great here as at the former place, the flame in any

one part, did not exceed what a cup of spirits
set on fire might produce.

On a neighbouring hill there were many
Hindoo temples. We went to view them, but
took notice that on our approach the Faukeers
rung a bell for some little time. We entered
one of the temples in which we perceived a
large hard blue stone, and on the top a small
figure of a bacchanalian form; there was so
much dew on the stone, that in running off at
one of its corners it resembled a small stream;
We suppose that about a common wine bottle
might be filled by the water that ran down in
the course of an hour. It seemed strongly im-
pregnated with sulphur. After amusing our-
selves for some time with this sight, we moun-
ted our elephants, and returned home.

Prayer

*Prayer of an Eastern Philo-
sopher.*

Lord! I understand none of those disputes which are continually made concerning thee, I would serve thee according to thy will, but every person I consult would have me do so according to his will. When I pray to thee I know not what posture to use. One says I ought to pray standing, another that I should kneel. Some say I ought to wash myself every morning with cold water, others tell me I must cut off a piece of my flesh. The other day, at a Caravanfary, I happened to eat a rabbit. Three men who were present made me tremble. All agreed that I had offended thee; one because this was an unclean animal, the other because it was strangled, the third because it was not fish. A Brachman, passing by, said they were all wrong, as I did not kill the creature myself. But I did, said J. — Then, replied he, thou hast done a most abominable action indeed, — How do you know that the soul of your father

has not passed into this animal? All these things, Lord! embarrass me greatly — I can not move my head without being menaced with thy abhorrence. I desire to please and to serve thee. I believe, after all, the best way of obtaining thy favour will be to prove my self a good citizen in the community wherein thou hast placed me, and a good father of the family which thou hast given me. X

X *Anecdote.* X

As Mr. Cunningham, the late pastoral poet, was fishing on a Sunday near Durham, the gay and corpulent Mr. Brown chanced to pass that way, and knowing Mr. Cunningham, austere-ly reproved him for breaking the Sabbath; telling him, that he was doubly reprehensible, as his good sense should have taught him better. The poor poet replied, „Reverend Sir; your external appearance says, that if your dinner was at

the bottom of the river, as mine is, you would
 angle for it, though it were a fast day, and your
 saviour stood by to rebuke you. 

Observations on Ladies Painting themselves.

It is the wanton prostitution of the fairest co-
 lours. Who can have confidence in the heart of
 a lady who is afraid to shew her face?

Would it not be more commendable to
 have their countenance the spotless outward sign
 of their inward purity?

A man may as well pay his addresses to
 the portrait as to the face of a modern mistress;
 for they are both but the delusions of flattery;
 the one of the painter, the other of herself.

Paint on a lady's face is only the sign of
 her not being sufficiently agreeable to deserve
 our admiration.

How many husbands are there in this metropolis who have never seen the faces of their wives ?

It is no wonder men censure women for their artifice, since they wear it in their countenances.

What a beautiful creature would a woman be, were she not spoiled by paint, fashion, and affectation ?

Happy it is for man that woman owes more of the glow of her complexion to paint, than to blushing; were shame to fix this dye on her cheek, what a multitude of sins must she commit to fix the blush in its present state of permanency ?

Was the rouge of a drawing room collected from the cheeks of the fair, it would cause as much confusion of features as there were of tongues at Babel.

What a folly it is to call any fair one a pretty woman, when you have nothing to judge by but her painted mask !

Nothing is more disgraceful to a woman than her being indebted to art for what nature denies.

Beauty is certainly a most desirable possession when it is the gift of nature, but when the purchase of art, it is of all deceptions the most contemptible.

How ridiculous is it for a woman to expect we should admire a complexion for which she is indebted to the perfumer!

What is more amiable than nature? What is more despicable than artifice debauching its sincerity and simplicity?

As nature derives her greatest attractions from her never being disguised, what a pity it is the most lovely of her productions, woman; should ever sully her peerless charm, to enrich a bearkiller and a paste boiler!

Women degrade their own power over the affections of man, when they suppose they are not sufficiently attractive without borrowing what the bounty of nature has denied them.

A natural Lily is always preferable to an artificial rose. Let the Ladies remember this truth, and they will be always certain of pleasing those they now so often disgust.

Anecdote.

The late unfortunate Chatterton was amusing himself one day, in company with a friend, by reading the Epitaphs in Pancras Church-yard. He was sunk so deep in thought as he walked on, that not perceiving a grave in his way that was fresh dug, he tumbled into it. His companion observing his situation, ran to his assistance, and as he helped him out told him in a jocular manner, he was happy in assisting at the resurrection, of genius; poor Chatterton smiled, and taking his friend by the arm, replied he; My dear friend. I feel the sting of a speedy resolution: I have been at war with the grave some time, and find it is not so easy to vanquish as I

imagined, we can find an asylum from every Creditor but that. „His friend endeavoured to divert his thoughts from the gloomy reflection: but what will not melancholy and adversity combined subjugate? In three days afterwards the neglected and disconsolate youth put an end to his misteries by poison.

*Anecdote of the Earl of
Warwick.*

He once invited Mr. Garrick to see him at Warwick Castle; and in consequence Mr. Garrick, in his annual Journey to Lienfield made it his road through Warwick, and arrived at the Castle with Mrs Garrick and his Chaplain about the Earl's breakfast time; but his Lady, who was a very proud woman, conceiving herself degraded in the introduction, insisted on his Lordship not asking them to stay, and in com-

pliance, he shewed them the Castle with all the armour of, the fighting Earls of that name, which he claimed as his ancestors (although a different family) together with the famous Guy Earl, with the tremendous porridge pot, said to have been the breakfast cup of this gigantic hero; and then wished him a good morning, at the same time giving him a book containing the feats of all the heroes of that ancient place and tittle. — Mr. Garrick, feeling himself hurt at the treatment of the noble Earl, whom he had thus come out of his road more than 20 miles to see, particularly at his not asking him to stay breakfast, retired to an inn in the town for refreshment, and there he wrote the following lines extempore, for the gateway of Warwick Castle, which he left behind him,

When Neville, the stout Earl of Warwick live'd
here,

The Oxen for breakfast were slain;
His friends were all welcome to sport and good
cheer,

And Kindly invited again and again.

But his nerves are so weak, and his spirits so
low,

This Earl with no oxen does feed 'em,
And all of the former good doings you know,
He gives you a book, and you read them.

*Original Anecdote of a Countess who
went a begging.*

THIS extraordinary incident, which was for many years proverbial in some parts of Staffordshire and Worcestershire, occurred about the beginning of the reign of George I. During the depth of an extreme hard Winter a charity Sermon being preached at the parish church of Endfield, near Endfield-hall, a seat of the Lady Grey, near Stourbridge, Worcestershire, her Ladyship, who attended, was so affected by the pathetic address of the Rector, that in order to sound the charitable dispositions of the hearers, most of whom she knew, she disguised herself in the habit of a beggar, and traversing the pa-

rish a whole day, the greast part of which it snowed, she shewed, she soon found that very few of the congregation, any more than the preacher, retained similar impressions of commiseration with herself after the sermon; and what was most remarkable, among a number of scanty pittances which with no small address she obtained, that of the gay, Divine, though a man of considerable estate, was the least of all; in fine, where she expected most, she obtained the least; only one poor cottager, an aged woman, asking her to come in and warm herself in the course of the day. The alms she had received elsewhere she had saved in a bag, which she was provided with. This aged woman, who was baking when she came to the door, made the unknown Countess sit down by the fire whilst she baked her a cake in the mouth of the oven.

The consequence of this unexpected kindness was, that the Lady, assuming her real character, the day after invited all her benefactors to a feast, but when they entered the hall, though there were two tables, only one of them

was furnished with the fare of the season: the first was for the aged cottager and a few others; but the other was, to the unspeakable surprize of the guests, garnished with the identical alms they had so illiberally bestowed before upon the noble beggar; a laurel specifying the portion of each; and finally, an explanation and a most severe lecture by the Lady, encreased their confusion beyond all conception; whilst the different treatment of the poor cottager, &c. and an annual stipend settled upon her by the Lady, stamped her ever after with the love and respect of the whole country.

The Jest.

a Song.

Life's a Jest, if Gay says true;
 A Jest, and all things show it;
 He thought so once, I thought so too,
 But now, like him, I know it.

Then let's explore its various ways,
For that's the proper test, Sir;
See what to blame, and what to praise,
Thus we shall find the Jest, Sir,

To Loggerheads when Crow'nd Heads go,
To fight are subjects press'd, Sir;
But when they, re flain, and treasure's low,
Then war appears a Jest, Sir,

From Policy, not Principle,
The nations gain some test Sir
Each find they 're not invincible,
So peace is now the Jest, Sir,

The Lords dissentient of unite,
And sign the long Protest, Sir;
Thus some they please, and some they spite,
Their Lordships love a Jest, Sir,

The Lover charm'd by soft looks dies,
Unless in marriage bless'd, Sir;
But soon the Wife shows by her eyes,
The Maiden did but Jest, Sir.

The Epicure at turtle feast,
 Attend with eager zest, Sir:
 And to enjoy becomes a beast,
 Here man is sure a Jest, Sir.

When men of worth are worthless men,
 To neighbours they 're a pest, Sir,
 They live by all despis'd, and when
 They 're dead become a Jest, Sir.

Yet some there are, exalted few!

Who shine above the rest, Sir;
 To merit kind, to honour true,
 Tis these enjoy the Jest, Sir.

Then let us, friends, while here we live,
 Think truth and candour best, Sirs;
 Lest we should make mankind believe
 That friendship too's a Jest, Sirs.

CONSILIA;
*or Thoughts upon Several Subjects;
 affectionnately submitted to the Con-
 sideration of a young Friend.*

Motives of devotion and probity have given rise to this publication. The author is disposed to encourage, to the extent of his capacity, the cause of religion and virtue. He does not hold out his treatise to be examined by the torch of criticism; he trusts for approbation to his intention more than to his merit. The topics which he has ventured to canvass have a reference to religion, to affection and benevolence, to conduct and conversation, to patience, pleasure, and amusements.

In one of his essays he has introduced a piece, which is designedly unfinished; and which we are inclined to transcribe as a specimen of his ability.

„Will not the torch of love burn bright,
 unless it is dipped in gall? rejoined Anna:

„Degrade not the dignity of such a passion with corroding jealousy; that baneful compound of distrust, envy and resentment, each of which is sufficient to debase the mind, but uniting their several poisons must burn up every finer feeling of the soul, and, like a lamp in a sepulchre, imperfectly discover but the shadows of the virtues which had once existence there!

Charming maid! said Albert, I will offend no more, thou henceforth shalt guide me; but proceed with poor Lavinia: Oh, Albert! may we never love as these have loved replied Anna — Where would be the danger of their mutual attachment? Added Albert, gazing with unutterable fondness at her. There never was a more destructive proof, said Anna, of the perfidy of man, than in the pitiable sequel of Lavinia's sufferings. I told you yesterday what matchless tenderness was manifest at their interviews.

Lavinia, at the usual hour of Edward's visit, had retired to the garden, where she was soon joined by Edward. The preparation for their nuptials formed an interesting if not the

greater part of their conversation, and they already fancied themselves in their settled habitation. Every thing smiled around them, the autumnal evening beautifully departing with the glowing sky. We have already strayed too far! said Lavinia, they will expect us with in: Edward, unwilling too soon to be fettered by joining the company prevailed on her to indulge him longer with her charming conversation. She fatally consented; I say fatally, for how shall my heart sustain itself in the recital? — too secure was the retirement at which they had insensibly arrived — too soft were the moments that preceded desolation — too flattering the calm, unconscious of the approaching storm. By a combination of delusive indulgencies, she found herself of innocence, of character, of peace, at once bereft; nor could the unhappy youth afford reparation to her soul. The day appointed for their nuptials drew nigh, and though this furnished her in a degree with consolation, yet could she not divest herself of a settled melancholy, which had alarmed her friends. The dreadful fore bodings of the possi-

bility of that day never arriving, almost drove her to despair; at length the dismal tidings of sudden and dangerous illness too much justified her prophetic fears. — Edward died; and Lavinia found the evidence of her shame was not long to be concealed.

Edward had imprudently, revealed to his friend Philinthus, the day before his death, the supposed situation of his beloved Lavinia, and withal enjoined him, as he valued his memory, to lock the secret safely in his breast, and if cruel necessity should call for it, — to be her friend Philinthus, after his decease renewed a passion he had secretly entertained for Lavinia, with this humiliating difference, soliciting her to the unhallow'd couch of adultery, instead of his bridal bed. To this end he cruelly intimated to her his knowledge of their illicit amour. Stung to the quick at the base proposal, she bad him depart, and with the most towering superiority, upbraided him with treachery to his departed friend. Go, said she, unworthy of my Edward's confidence, go, barter with the servile wretch who will reward thee with her li-

centious converse, and feast thy sensual hours with unblushing wantonness. Think not, because I am unfortunate that I know not to distinguish between the purity of Edward's flame, and the wild fallies of a brutal lust. I was his bride! by every dearest tie, that only union by which the souls of lovers can be joined, the bond of sacred and inviolable truth! Had he lived but gracious Heaven! thy will has snatched him from me, yet left me his affection, which I never will violate! You may spare me, Sir, your upbraidings, I am not the guilty wretch you take me for — Boast no more the participation of his spotless friendship — you are no friend of Edward's, who to gratify your passion, would plunge into eternal misery, one whose happiness it was to boast her Edward's love, whose only crime was an ungarded tenderness, but whose privilege it shall be never to dishonour his memory! Philinthus, confounded at this unexpected rebuke, endeavoured to stifle his resentment, and retired. The bitter effects were however too visible to mistake the cause. Her father being apprised of her disho-

nour, with an implacable fiat, forbad her ever to see him more; and with a temporary scanty subsistence, launched this beauteous, once beloved of his happiest hours, into the remorseless world, an helpless victim to slander, oppression, and famine.

The perjured wretch who caused this unnatural separation, with the most aggravating insult, tendered her assistance, upon conditions the most abject and most humiliating to her, exalted and generous mind, but without success. Through much severity of sorrow and accumulated anguish, did the lovely Lavinia linger, till the dreadful hour arrived, when the pledge of their unexampled affection was to be born. Heaven in that hour decreed her final suffering! Unequal to the conflict, nature owned the hand of Omnipotence, and obeyed. She and her infant spirit, together freed — from the perfidy and oppression of man, winged their flight to those happy regions which her penitence had sought.

Philinthus, overcome with the restless and agonizing reflections of the mischiefs his lust

occasioned, had recourse to a pistol: and with suicide, the refuge only of the desperate, concluded a life, crimsoned over with crimes.

Enough, Anna! exclaimed Albert, enough of sorrow, lovely maid! Our loves, I trust, shall share a happier fate, and if to — morrow's dawn is not destructive to my hopes, our nuptials shall establish the purity of our attachment. And tho' we prove not so severe a destiny, yet we will think it no dishonour to weep over their memory, and imitate their exemplary passion.

Observations of the present State of Denemark, Russia, and Schwit- zerland.

I had separated from my companion, as was frequently our custom, towards the evening, in order to be more conveniently lodged, and was sauntering with my favourite Gesner in my hand, towards, the first hospitable roof that

might present itself — so late upon the mountain, and all alone too, fair maiden! said I, to a female who came suddenly upon me — and what should I be afraid of? replied she; there is no appearance of a storm — I felt hurt; there was a sort of reproach in the innocence of the answer, that put my boasted virtue to the blush. So putting up the book, and apostrophising the author; — Oh Gesner! cried I, what a subject for your pen! — she stopped short, gazed at me in silence, and I thought the tear stood in her eye. I fancied the earnestness with which I spoke, and a language she did not understand, might have alarmed her, and began to assure her of the injustice of her suspicions. — You must have a very bad opinion of me, or yourself, Sir, said, she, to suppose I could harbour such a thought. I wish you a good night, and probably too, you have a good way to go — I know not how far, replied I, but I cannot leave you, my lovely maiden, taking hold of her hand, thus offended with me. I ought to have known your manners better; I feel that I love them, but one cannot, all at once, forget

the prejudices of education. I know not whether my looks interpreted the fulness of my heart; but she took up her apron, wiped her eyes, and cried, — Good Heavens! another Stranger! I thought you had been accustomed to see them, said I. I never knew but one, and he involved us all in distress. — Then, Heaven forget him! added I, somewhat warmly, — God forbid, said she, you would not say so, if you had known the poor Gentleman; so putting a little bundle she had under one arm, and locking the other in mine, we walked down the hill in silence together. And what are you doing here, Sir, says she, after some pause? Enjoying the prospect of an earthly paradise, replied I; and every day discovering new cause for admiration — And yet, you have much finer and richer sights than these in the plains. I was at Lausanne myself once, but I was glad to get back again. A cousin wanted to tempt me into service; but I never had a happy moment from the time I quitted home. — I can easily believe that, replied I, it is a curiosity that must have cost you dear. — I wished to

save money enough to buy a cow, but I could not stand it; I returned poorer than I went, and Hans and I must wait till father can afford to settle us. — Then you have a lover, pretty maiden? — Oh, yes; and he has got a little little cottage and five cows, which he has joined, at present, to father's flocks, and superintends the whole business of the dairy. If we have good-luck next year with our calves, my father has promised to double our stock, and then we shall begin to farm for ourselves. And what of the poor Gentleman, said I? for the circumstance and the expression had got such a hold of my heart, I could not get rid of it. — As I am alive, there's Hans come to meet me; and skipping away from me, she was in an instant in his arms. I was afraid something had happened to you, my love. — Oh! no; that Gentleman has been so good as to accompany me, so I could not walk so quick as I usually do, you know. And may I ask which way you are going, Sir? it is two hours good walking, before you can get into the valley, and the way is not over -- easy to find, if it co-

mes dark. I have never yet been put to that necessity, replied I; my curiosity has kept me some days on your mountains, and I have ever found some hospitable friend to admit me as a guest for the evening. A few whispers passed between Hans and his Mistress. You can only sleep with father, said she; and taking me cordially by the hand. — Come, Sir, you need not go far to night then, and we'll do the best we can for you. A quarter of an hour brought us to the cottage, and my form of presentation consisted in an additional stool, with a knife and wooden platter being laid on the table. I know no moment of my life, nor do I think I ever shall, that I would not exchange, for the enjoyment of such a scene. It was, as Thompson expresses it.

All various nature pressing on the heart; and I leave you, who value its feelings, to judge of its emotions. It was too full for language, and the honest people never once attempted to interrupt the flow of my sensations. We had finished our portion of milk; and the old man, as he reached out for a cheese that stood at the other

end of the table, turned to his daughter and asked her. Why she had not brought the snuffbox with it? She rose from her seat, and going to the cupboard produced one of enamelled gold, and with a piteous look gave it to her father. Then taking me by the hand, with a tone corresponding to it. You put me so much in mind of the poor Gentleman says she. The word, the tone, the former scene, rushed into my mind, and I was half in tears before the good old man related the following event: You will wonder, Sir, says he, at this piece of magnificence upon our poor table, but it frequently accompanies our frugal meal, and shall be the last piece of furniture I will part with. It belonged to a young Gentleman, who about four years ago, came, like yourself, to visit these parts; accident brought him to my homely roof, where he asked for a lodging for a few days, the more conveniently to enjoy the freshness of the mountain air. His disposition was soft and melancholy, but he was so gentle and interested himself so much in all our little operations, that every body loved him. He frequently wand-

red about the whole day, but always returned to our evening meal. Bed-time came, and our young friend did not arrive; we spent a very impatient night, and in the morning, under the pillow of his bed, my daughter discovered this Snuff-box. It contained 20 louis-d'ors, and the inclosed writing; never did a present cost me so many tears. The writing was in German, but the style entirely foreign. It ran nearly in these words:

„Generous and worthy man!

„I came here to die. The simplicity of your manners, and the virtue of your mountains have hitherto withheld the meditated stroke. Had I been born to such enjoyment, what pangs had my heart been spared! But I will not taint your mountains with a crime. I quit you, and perhaps for ever. When this falls into your hand, use it as the gift of one who has nothing more left but the prayers of the wretched to bestow, and sometimes think with pity on him who can only finish his misfortunes in the grave!“

With the money, said the old man, as the tears trickled down his cheeks, I purchased two cows; they are now increased to eight; I seem to love them better than the rest, and never partake of their produce without heaving a sigh to his memory, and a prayer to the Almighty for his eternal welfare.

I met my friend next morning at the appointed rock, and we continued in this delightful neighbourhood for a week. We had the satisfaction of advancing the union of Hans and his mistress, and the pleasing hope of being sometimes remembered at their evening meals.

Adieu

Ever yours.

Of Oliver and Abigail
 X Despondency. An Ode. X

Oppress'd with grief, oppress'd with care,
 A burthen more than I can bear,

I set me down and sigh:

Oh, life! thou art a galling load,

Along a rough, a weary road,

To wretches such as I!

Dim backward as I cast my view,

What sick'ning scenes appear!

What sorrows yet may pierce me thro',

Too justly I may fear!

Still caring, despairing

Must be my bitter doom;

My woes here shall close ne'er,

But with the closing tomb.

Happy! ye sons of busy life;

Who, equal to the bustling strife,

No other view regard!

Ev'n when the wish'd end's deny'd,

Yet while the busy means are ply'd,

They bring their own reward!

Whilst I, a hopeless abandon'd wight,
 Unfitted with an aim,
 Meet ev'ry sad returning night,
 And joyless morn the same,
 You, bustling and justling,
 Forget each grief and pain;
 I listless, yet restless,
 Find ev'ry prospect vain.

How blest the solytary's lot,
 Who, all forgetting, all forgot,
 Within his humble cell,
 The cavern wild with tangling roots,
 Sits o'er his newly — gather'd fruits,
 Beside his crystal well;
 Or haply, to his evening thought,
 By unfrequented stream,
 The ways of men are distant brought,
 A faint-collected dream:
 While praising, and raising
 His thoughts to heav'n on high,
 As wand'ring, meand'ring,
 He views the solemn sky.

Than I; no lonely hermit place'd
Where never human foot step trac'd,
Lefs fit to play the part,
The lucky moment to improve,
And juſt to ſtop, and juſt to move
With ſelf reſpecting art:
But, ah, theſe pleaſures, loves and joys,
Which I too keenly taſte,
The ſolitary can deſpiſe,
Can want, and yet be bleſt!
He needs not, he heeds not,
Or human love or hate,
Whiſt I here muſt cry here
At perfidy ingrate.

Oh enviable, early days,
When dancing thoughtleſs Pleaſure's made,
To Care, to Guilt unknown!
How ill exchang'd for riper times,
Of others, or my own!
Ye Finy elves that guiltleſs ſport,
Like linnets in the buſh,

Ye little know the ills ye court,
When manhood is your wish
The losses, the crosses,
The active man engage.
The fears all, the tears all,
Of dim declining age!

*On the Education of Girls, from
twelve Years and upwards.*

Is it enough that the tradesman's daughter can hurry through a novel from the Circulating library? Is it sufficient she can scribble a letter full of bad spelling, about this here and that there? Is she completely educated, having learned french, but cannot speak it, or having learned to dance, without being taught good manners? For what do our schools qualify girls? Not for business, for industry they are never taught. What is the end of their education? Why, Miss at fourteen is delivered into the hands of her parents a smart Young lady,

understands every etiquette of dress and is complete for the Park or Playhouse. Much has been said in favour of their appearance behind the Counter; but will they go behind it? No, thanky Pa, says the daughters of my old friend Dripping — Why should I go behind a counter? The Miss Lambs, the Miss Sturgeons, and the Miss Pattypans, never appear in the shop; and you have as good a trade as they, are worth as much money, and have given us a genteel education. I am sure the boarding school we were at has turned out as many smart young ladies as any about town. I wish you to go into the shop to qualify yourself for an honest tradesman's wife, says the old man. Indeed, Pa, you must excuse me, I never can marry a tradesman; I always hated a shop; besides, was I to go behind a counter, I could never appear either in Kensington Gardens or the Mall, my face would be as well known as the millener's there has been such a rout about. Such is the false reasoning of weak heads and proud hearts. I fear there are too many in every street of the same absurd ideas: Let us

inquire where the fault originates. Upon a nice examination it will be found to spring from pride and ignorance in the parents. Every house in the city of London, some forty years since, had its Sunday school; children were taught by their parents their duty to God, as well as obedience to their father and mother, and respect to superiors; they were dressed as became their situation in life, and constantly attended the duties of the sabbath. If the parents visited, the children were of the party; if they were at home, after the ceremony of tea they each took a book; and in many houses the apprentices and servants were called up, and the master of the family read a sermon. The wealthy tradesman made some few Sunday excursions in the summer; but if a horse or carriage were seen at the door of a young beginner, suspicion arose, and his credit was hurt. — But to return: the cheese monger, tallow chandler, butcher and baker's daughter wore a coloured bib and apron, and were proud to come into their father's shop; their industry recommended them for wives, and the parents

had the happiness of seeing them settled before they died.

How is it in these our enlightened days? That plain simplicity and openheartedness with which one tradesman's family met the other, is quite worn out; each now strives to out do the other in pride and extravagance, and he is thought the best tradesman who dresses in taste, and keeps the most company. Has he daughters, they must be fine ladies, and the same trade that formerly enabled the honest man to give his daughter from five hundred to a thousand pounds in marriage, will barely support the extravagance of the family.

Look into tradesmen's houses, and you will see the girls are unmarried — ask why? — the answer is, they are trained in pride and extravagance, and the young men had rather travel in pursuit of happiness, than venture on a London fine lady. The fact is, girls are introduced into life too early, they are educated with a boldness that destroys their modesty, and it is common to meet in every street, girls not fifteen, without a cap, hair frizzed, and a hat

cocked on one side, with a look as much as to say; Ruin me if you dare.

„Train up a child in the way she should go, and when she is old, she will not depart from it.“ This is an old, but a wise lesson, and must be put in practice by parents before you see a reformation of manners in this country.

That man who will not obey the proclamation of his God, will pay very little respect to the King's. Tis a proper and early education, and a religious education only, that must mend this corrupt world.

Sunday schools are of great benefit to the ignorant poor; but as examples are much superior to precept, every family should shew a proper respect for the day by assembling at church, and keeping their children to their duty.

Present State of Egypt.

Since the revolution brought about by Alibee, the power of the Ottomans in Egypt is become more precarious than in any other province. The Porte, to be sure, still has its Pacha there; but this Pacha, shut up, and kept from view in the citadel of Cairo, is rather a prisoner of the Mamlouks than the Substitute of the Sultan. He is deposed, exiled, driven out, at pleasure; at the summons alone of a herald clothed in black, he descends from his state into the situation of a private individual. Some Pachas, chosen on purpose by the Porte, have endeavoured by private intrigues to reestablish the powers appertaining to their dignity; but the Beks have rendered those intrigues so dangerous, that they are now satisfied to pass in tranquillity the three years that their captivity is to last, and to subsist quietly on the pension that is allowed them.

The Beks, nevertheless, lest they should force the Divan to some violent extremity dare not assert their independance. All is continued

to be transacted in the name of the Sultan. His orders are received, as their expression is, on the head and the Eyes; that is, with the utmost respect: but that mock obedience is never followed up with the execution of the mandate. The tribute is often withheld, and it always undergoes some defalcation. The Porte, in conformity to its ordinary system of Policy, will not see these abuses; it is aware, that to repress them, it would require very costly efforts, perhaps an open war, in the issue of which its power would be endangered. Besides, for many years back, more pressing interests have required all its force to be mustered towards the North: engaged in providing for its own security in Constantinople, it leaves to contingencies the care of restoring its power in the distant provinces; it foment the divisions of the several parties, to prevent any of them from acquiring strength; and this method, which has never yet failed, is no less beneficial to the Great Officers of State, who accumulate immense fortunes from the sale of their protection and influence to the rebels.

The greatest part of the lands is in the hands of the Becks, the Mamloucks, and the Lawyers; the number of other proprietors is extremely limited, and their property is subjected to an infinity of duties. Every instant there is a contribution to be levied, or a reparation to be made; there is no right of succession by inheritance to estates, all reverts to the government and must be redeemed of it. The peasants are their labourers on wages, to whom nothing is left, but what is barely sufficient to provide for their existence. The rice and corn, which they cultivate, goes to their master's tables, while they have nothing for themselves but the Doura, of which they make a kind of bread, without leaven and without flavour when it is cold. This bread, with raw onions and water, is the general diet for the whole year; and happy they think themselves, if they can sometimes add a little honey, some cheese, four milk, or dates: Meat, which they are extremely fond of, is never to be seen but on grand festivals, and that only with those that are in some opulence; all their clothes consists of a

shirt of coarse blue linen, and a black mantle of very clumsy texture; their head dress is a cap of a kind of cloth, on which they roll a large piece of red worsted: The arms, the legs, the breast, are naked, and the majority wear no shoes nor slippers. Their habitations are mud huts, in which they are stifled with heat and smoke, and in which they are frequently assailed by the diseases proceeding from uncleanness, humidity and unhealthy diet — in fine, to fill up the measure of their misery, are added to these physical evils, continual alarms, the dread of the Arabian pillagers, the visits of the Mamlouks, the vengeance of one family upon an other, and all the horrors of a perpetual civil war.

This picture, which gives the resemblance of all the villages, is in the towns little less gloomy. In Cairo itself, the stranger on his arrival is struck with the general aspect of misery and ruin. The crowd that passes forward in the streets, presents to his view nothing but tattered rags and disgusting nudities. It is true, he will now and then discern some per-

lons of condition in rich habiliments; but this contrast of finery renders the spectacle of indigent wretchedness more shocking, every thing that we see or hear, announces the abode of tyranny and servile subjection. Nothing is talked of but civil broils, public misery, extortion of money, bastonades and murders. There is no surety for either life or property: Human blood is shed like that of a beast doomed to slaughter; justice itself spoils it without formality. The officer of the night, in his rounds, the officer of the day in his progress, judge, and condemn, in the twinkling of an eye, without appeal. An executioner attends them, and at the first order, the head of a wretch falls into a leathern sack which receives it that it may not sinea the place. But it were well, if only the symptoms of guilt exposed to the danger of punishment! For often, without any other reason, than the avidity of a person in power, or the information of an enemy, a man is cited before a Bek; when suspected of having money, a certain sum is required of him, if he refuses it, he is thrown down upon his

back, has two or three hundred blows with a Cudgel applied to the soles of his feet, and sometimes even his brains are knocked out. Woe to those who are imagined to be in opulence! an hundred spies are at hand to denounce it. It is by the outward appearance of poverty alone, that one can escape the rapacious hands of power.

It is particularly in the last three years, that this Capital and all Egypt have displayed the most deplorable spectacle of misery. To the habitual evils of unbridled tyranny, to those which resulted from the troubles of the preceding years, were superadded scourges of nature still more destructive. The plague, brought from Constantinople in November 1783. made during the winter its customary ravages; so that 1500 dead bodies have been carried in one day out of the gates of Cairo. This plague was succeeded by another still more terrible. The inundation of 1783 had not been complete; a great part of the lands could not be sowed for want of moisture, another part for want of seed; the Nile in 1784 again failed of an abundant

overflow, when instantly a famine declared itself; this carried off almost as many persons as the plague; of the infinite number of beggars that used to wander about the streets not one was to be seen; all had either perished or fled.

The villages experienced the same ravages; a multitude of wretches, who wished to escape death, betook themselves to the neighbouring countries. Syria swarmed with them when I was there; in January 1785, the streets of Said, of Acre, and all Palestine, were full of Egyptians distinguishable by their dark complexions, and some even emigrated so far as Aleppo and Diarbek. One cannot estimate precisely the depopulation of those two years, because the Turks keep no register of deaths and marriages, and entertain superstitious prejudices against the enumeration of persons; but the common opinion was, that the country had lost a IXth part of its inhabitants.

In this conjuncture we witnessed those scenes of misery, and it impresses a strong sensation of grief and horror. As in the famine that took place a few years ago in Bengal, the

streets and the public places were strewed with emaciated and dying skeletons; their faint voices implored in vain the commiseration of the passenger; the dread of a common danger hardened every heart; those wretches expired in heaps against the houses of the beks, which they knew to be stored with rice and grain — and frequently the Mamlouks, importuned by their cries; drove them away with their Cudgels. No means, however shocking, were unassayed to appease the rage of hunger; every kind of unclean food was eaten up. I shall never forget, that on my return from Syria to France in march 1785. I saw under the walls of ancient Alexandria, two unhappy creatures sitting on a dead camel, and contesting with the dogs the shreds of its putride carcase.

The profound ignorance that predominates through all classes, extends its effects on all kinds of enquiry, physical and moral; on the sciences, the fine arts, and even the mechanic operations. The most simple are there still in their infancy. All sorts of joiners and smiths work are vilely executed. Their mercery and

iron ware, their guns and pistols, all come from abroad. It is only at Cairo, that one can find a watchmaker to repair one's watch; and he is an European. Jewellers are more common than at Smyrna, and Aleppo, but they know not so much as how to set a rose. They make gun-powder, but it is abominable. They have sugar-bakeries, but their sugar is full of molasses, and what is white is extremely dear. The only objects of manufacture, which they have brought to any kind of perfection, are the silken stuffs; and these are not so well finished as ours, and are much more expensive than those manufactured in Europe.

A singular Accident.

In the year 1709, a packet boat returning from Holland into England was so shaken by a tempest, that she sprung a leak, and was in the utmost extremity of danger in the midst of her course. When all the mariners and passengers were in the last distress, and the pumps had been long worked for carrying off the water, but all to little purpose, by a good providence the hole filled, and was stopped, seemingly of itself. This struck them all with wonder and astonishment. No sooner did they get safe into port, than they examined the ship to see what was the matter, and found a fish sticking in the very hole, which had been driven into it by the force of the tempest! Without this wonderful providence they must all have perished in a moment.

*Ode for the Birth-day of his Royal
Highness the Prince of Wales.*

1.

Again ripe August crowns the morn,
That claims the festive solemn strains,
Bids glory Albions's hills adorn,
Breathes balmy blessings on the plains,
Brings Britain's Future Hope, array'd
With Health, back from Death's dreary shade;
His tongue attun'd to praise
The pow'r that can the golden sun,
Bid backward in his circle run,
And lengthen out his days.
Life's not a jest, or gloomy tale,
But Heaven's best boon beneath the skies:
Though Darkness oft, and Woe prevail,
More often Light and Joy arise.
Wild Storms, fierce tempest oft despoil the
flow'rs
Yet oft ner they're refreshed by genial, gentle
Show'rs.

II.

Sometimes dread thunders round the skies

Roar harsh the supreme's command,

Frequent the forked fury flies,

And bursting earth quakes shake a guilty
land !

How rare these works ! how wond'rous wise !

Are they not „blessings in disguise ?”

More frequent look these skies serene,

While zephyrs spread their odours o'er the scene :

More oft swelled Clouds distill the fatt'ning
rain.

Or drop, in pearly' dew, their manna on the
plain.

III.

Is life a jest or idle tale,

As fullen pseudo — sages say ? —

View e'en sham's glowing fruitful vale,

Its golden grain survey ;

See springing fountains, flowing floods,

Wild winding riv'lets, verdant shades,

Mountains sublime and waving woods,

Delightful lawns and glad'ning glades.

Attend the rustic nymphs and swains,
 Surrounding Britain's blissful bow'rs,
 Sooth'd by the warbling tuneful strains
 Of birds, mid fragrant fruits and flow'rs;
 But Health and Liberty, above the rest
 Of blessings, give to Happiness the Zest.
 Last Liberty, which all to day adore,
 Till Albion's Royal Race and Time shall be
 no more!

*Curious and entertaining Anecdotes.
 From the Memoirs of the Life of
 Voltaire. (Written by Himself.)*

Cardinal de Fleury died the 29th of Feb. 1743, at the age of 90. Never did man come to be Prime Minister later in life, and never did Prime Minister keep his place so long. He began his career of good fortune at the age of 73, by being King of France; and so he continued indisputably to the day of his death, always

affecting the greatest modesty, never amassing riches, and without pomp forming himself only to reign. He left the reputation of an artful and amiable person, rather than that of a man of genius and was said to have known the intrigues of a court, better than the affairs of Europe.

Public affairs, however, went on no better since the death of the Cardinal, than they had done during the two last years of his life. The House of Austria rose from its ashes into new life; France was pressed hard by England; and we had no resource left but in the King of Prussia, who had led us into this war, and who abandoned us in our necessity. They conceived the design of sending me secretly to sound the intentions of this Monarch, and try if he was not in a humour to prevent the storm, which, soon or late, must gather at Vienna, and fall upon him, after having visited us. A pretext was wanted for my journey to Prussia, and I seized that of a dispute I had with the Bishop of Mirepoix, who had prevented me from succeeding to Cardinal Fleury's place in

the French academy, I writ to the King of Prussia, that I must take refuge with a Prince who was a philosopher, to escape the snare of a Bishop who was a bigot.

When I came to Berlin, his Majesty would lodge me in the palace, as he had done on my former visits. He led at Potzdam the life he had always led since his advancement to the throne: the manner of it deserves a description.

He rose at five in summer, and six in winter. If you wish to know the royal ceremonies, what they were on great, and what on common occasions, the functions of his high Almoner, his great Chamberlain, the first Gentleman of his Bed-chamber, and his Gentlemen Ushers; I answer, a single lacquey came to light his fire, dress, and shave him, though he partly dressed himself alone. His chamber was rather beautiful; a rich balustrade of silver, ornamented with little loves, of exceeding good sculpture, seemed to form the alcove of the state-bed, the curtains of which were seen; but behind these curtains, instead of a bed there was a library; and as to the real bed, it was a

kind of folding couch of straw, with a slight mattress, and hidden from the view. Marcus Aurelius and Julian, the two greatest men among the Romans, and Apostles of the Stoics, lay not on a harder bed.

Breakfast being over, the state affairs next were considered, and his first minister came with a large bundle of papers under his arm. This first minister was a Clerk, who lodged up two pair of stairs in the house of Fredersdoff, and was the soldier, now Valet de Chambre and favourite, who had formerly served the King at Custring. The secretaries of state sent all the dispatches to the King's Clerks; they made extracts, which were brought to his Majesty by this person, and the King writ his answer in the margin in two words. The whole affairs of the Kingdom were thus expedited in an hour, and seldom did the secretaries of state, or the ministers in office, come into his presence; nay there were some to whom even he had never spoken. The King, his father, had put the finances under such exact regulations, all was executed in such a military manner, and obe-

dience was so blind; that 400 leagues were governed with as much ease as a manor.

About eleven o' clock, the King, booted, reviewed his regiment of guards, and at the same hour all the Colonels did the like throughout the provinces, in the interval of parade and dinner time.

When dinner was over he retired to his cabinet, and writ verses till five or six o' Clock, when a young man of the name of Darget, formerly secretary to Mr. de Valory, the french Envoy, came and read to him. At seven, he had a little concert, at which he played the flute, and as well as the best performers. His own compositions were often among the pieces played, for there was no art he did not cultivate; and had he lived among the Greeks, he would not, like Epaminondas, have had the mortification to confess he did not understand music.

He supped in a little hall, the most singular ornament of which was a picture, the subject of which was licentious in the highest degree. Any person who had heard the discourse, and

looked at this picture, would have supposed they had caught seven sages of Greece in a brothel.

Never was there a place in the world where liberty of speech was so fully indulged, or where the various superstitions of men, were treated with so great a degree of pleasantry and contempt. God was respected, but those who in his name had imposed upon credulity were not spared. Neither women nor priests ever entered the palace; and, in a word, Frederic lived without religion, without a council, and without a court.

Whether it was from policy or economy, I know not; but he never granted the least Kindness to any of his former favourites, especially to those who had risked their lives for him when he was Prince Royal. He did not even pay the money he borrowed at that time. Like as Louis XII would not revenge the affronts of the Duke d'Orleans, neither would the King of Prussia remember the debts of the Prince Royal.

His poor mistress, who had suffered whipping for his sake by the hands of the common hangman, was married at Berlin to the clerk of the hackney-coach-office, for they had eighteen hackney coaches at Berlin, and her royal lover allowed her a pension of seventy crowns (eight pounds fifteen shillings) a year. She called herself Mademoiselle Saumers, and was a tall meagre figure, very like one of the Sybils, without the least appearance of meriting to be publicly whipped for a Prince.

When, however, he was at Berlin, he made a great display of magnificence on public days. It was a superb spectacle for the vain, that is to say, for almost all mankind, to see him at table, surrounded with twenty Princes of the Empire, served in vessels of gold the richest in Europe, by two and thirty pages, and as many young heiduques, all splendidly clothed, and bearing dishes of massy gold. The state officers were also employed on these occasions, though unknown at any other time.

The finest voices and best dancers were engaged in his service. Barberina at that time

danced at his theatre, the same who has since been married to the son of his Chancellor. He gave her a salary of thirty two thousand livres (about thirteen hundred pounds), which was more than he allow'd to any three of his ministers of state together.

In the midst of all these feasts, operas and suppers, my secret negociation went forward; the King was willing I should speak on every thing, and I frequently took occasion to intermix questions concerning France and Austria with the *Eneid* and Roman History. The conversation was sometimes animated; the King became warm, and would tell me, that while our Court knocking at every door to procure peace, he should not think it advisable to go to war in our defence. I sent my reflections upon paper, left half blank, from my apartment to his; and he answered my daring remarks in the margin. I have this paper still, in which I have said.

„Can it be doubted that the House of Austria will seize the very first opportunity to

redemand Silesia?" To which he answered in the margin.

Ils seront reçus, biribi,

A la façon de Barbari

Mon ami.

What they will receive, my friend, shall be after the mode of Barbary.

This new kind of negociation finished by a discourse, which, in one of his moments of vivacity, he made me against the King of England, his dear uncle. These two Kings did not love one another. My Prussian Monarch told me, „George was the uncle of Frederic, but not the King of Prussia,” and he ended by saying. „Let France declare war against England, and I will march.”

This was all I wanted. I returned instantly to France, and gave an account of my journey; with such hopes to the French Ministry as had been given me at Berlin. Neither were they false, for the spring following the King of Prussia concluded a new treaty with France, and advanced into Bohemia, with a Hundred thousand men, while the Austrians were in Alsatia.

Had I related my adventure to any good Parisian with the service I had done the state, he would not have made the least doubt of my having been promised a good place. I will tell you what was my recompense. The Dutchesse de Chateauroux was vexed the negotiation had not been brought about entirely by her means; she had likewise an inclination to have M. Amelot turned out because he stuttered, which trifling defect she found offensive; and she farther hated him because he was governed by M. de Maurepas; he was accordingly dismissed eight days after, and I was included in his disgrace. Upon the death of this lady, which happened in consequence of the passions into which she was thrown, at being dismissed by the King in a dangerous illness, she was succeeded by Madame de Pompadour.

This new Mistress had been well educated was prudent, amiable, very graceful, had great talents, a fine understanding and a good heart.

I was tolerably intimate with her, and was even the confidant of her amours. She con-

fessed to me, she had always had a secret fore thought that the King would fall in love with her.

After she was certain of her Royal lover, she told me she was firmly persuaded of the doctrine of predestination, and she had some cause so to be. I passed several months with her at Etiole, while the King made the campaign of 1746.

I hence obtained rewards which had never been granted to my works or my services. I was deemed worthy to be one of the forty useless members of the academy, was appointed Historiographer of France, and created by the King one of the Gentlemen in Ordinary of his Chamber. From this I concluded it was better, in order to make the most trifling fortune, to speak four words to a King's mistress, than to write a hundred volumes.

My connexion with Madame du Chatelet was never interrupted; our friendship, and our love of literature, were unalterable; we lived together both in town and out of town. Cirey is situated upon the borders of Lorraine, and

King Stanislaus at that time kept his little agreeable court at Luneville. On a visit to that Prince Madame du Chatelet died in his palace, after two days illness; and we were so affected, that not one of us ever remembered to send for a Priest, Jesuit, or any of the seven sacraments. It was we, and not Madame du Chatelet, who felt the horrors of death. The good King Stanislaus came to my chamber, and mixed his tears with mine: few of his brethren would have done so much on a like occasion. He wished me to stay at Luneville, but I could no longer support the place, and returned to Paris.

It was my destiny to run from King to King, although I loved liberty even to idolatry. The King of Prussia, whom I had frequently given to understand I would never quit Madame du Chatelet for him, would absolutely entrap me now he was rid of his rival. He enjoyed at that time a peace, which he had purchased with victory; and his leisure hours were always devoted to making verses, or writing the history of his country and campaigns. He was well

convinced, that in reality his verse and prose too, were superior to my verse and prose, as to their essence; though as to form, he thought there was a certain something a' turn that I, in quality of academician, might give to his writings; and there was no kind of flattery, no seduction, he did not employ to engage me to come.

Who might resist a Monarch, a hero, a poet, a musician, a philosopher, who pretended too to love me, and whom I thought I also loved. I sat out once more for Potsdam, in the month of June 1750. Astolphus did not meet a kinder reception in the palace of Alcina. To be lodged in the same apartments that Marshal Saxe had occupied; to have the royal cooks at my command, when I chose to dine alone; and the royal coachmen, when I had an inclination to ride, were trifling favours.

I worked two hours a day with his Majesty, corrected his works, and never failed highly to praise whatever was worthy of praise, although I rejected the dross. I gave him details of all

that was necessary in rhetoric and criticism, for his use: he profited by my advice, and his genius assisted him more effectually than my lessons.

I had no court to make, no visits to pay, no duty to fulfil; I led the life of liberty, and had no conception of any thing more happy than my then situation.

Behold me then with a silver key gilt with gold hanging at my button — hole, a cross round my neck, and 20,000 livres, or 800 guineas a year, Maupertuis fell sick, and yet I did not perceive the occasion.

At that time there was a physician at Berlin, one La Metrie, who was the most frank and declared Atheist of all the phisical people of Europe. He was a gay, pleasant, thoughtless fellow. His writings pleased the King, who made him, not his physician, but his reader.

One day after the lecture; La Metrie, who spoke whatever came uppermost, told his Majesty, there were three persons exceedingly jealous of my favour and fortune, — Be quiet a

while, said Frederic, we squeeze the orange, and throw it away when we have swallowed the juice. — La Metrie did not forget to repeat me this fine apophthegm, worthy Dionysius of Syracuse. From that time I determined to take all possible care of the orange peel. I had about twelve thousand guineas to place out at interest, but was determined it should not be in the territories of my Alcina. I found an advantageous opportunity of lending them upon the estates which the Duke of Wurtemberg possessed in France.

On the death of La Metrie, which happened shortly after, Maupertuis, who new the Anecdote of the Orange-peel, took an opportunity to spread a report, that I had said, the place of King's Atheist was vacant. This calumny did not succeed; but he afterwards added I had also said, the Kings poetry was bad; and this answered his purpose.

From this time forward, I found the King's suppers were no longer so merry; I had fewer verses to correct, and my disgrace was complete.

I sent him back his order, his Chamberlain's key, and his pension; he then did every thing in his power to make me stay, and I every thing in my power to depart. He again gave me his cross and his key, and would have me to sup with him; I therefore once more supped like Democles, after which I parted with the promise to return, but with a firm Design never to see him more! Four of us left him in a short time, Chasol, a Frenchman, one of his best officers, Darget, Algarotti, and I.

In fact, there was no such thing as staying. It is well known how much is to be born from Kings, but Frederic was too free in the abuse of his prerogative, all society has its laws, except the society of the lion and the lamb. Frederic continually failed in the first of these laws; which is, to say nothing disobliging of any of the company.

Pelnitz and d'Argens were often the objects of his illiberal raillery, and yet these two victims remained. Pelnitz having wasted his fortune, was obliged to swallow serpents for bread, and had no other food; and d'Argens

had no property in the world but his Jewish Letters. As for Maupertuis, who had been silly enough to place out his money at Berlin, and not thinking a hundred pistoles better in a free country than a thousand in a despotic one, he had no choice but to wear the fetters which himself had forged.

First use of mahagony in England.

Dr. Gibbons, an eminent physician in the latter end of the last century, had a brother, a West India captain, who brought over some planks of this wood as ballast. As the Doctor was then building him a house in king-street, Covent-garden, his brother thought they might be of service to him. But the Carpenters finding the wood too hard for their tools, they were laid aside for a time as useless. Soon after, Mrs Gibbons wanting a candle-box, the Doctor called on his cabinet-maker Woollaston; in Long-Acre) to make him one of some wood

that lay in his garden. Woollaston also complained that it was too hard. The Doctor said, he must get stronger tools. The candle-box was made and approved; insomuch, that the Doctor then insisted on having a bureau made of the same wood, which was accordingly done, and the fine colour, polish &c., were so pleasing, that he invited all his friends to come and see it; among them the Duchess of Buckingham. Her Grace begged some of the same wood of Dr. Gibbons, and employed Woollaston to make her a Bureau also, on which the same of Mahogany and of Mr. Woollaston, were much raised, and the wood became into general use. It is remarkable, that the wood mahogany is to be found in no English Dictionary whatever.

Anecdote of Lewis the XIVth.

Mademoiselle Monpensier, niece to Lewis XIV, King of France, having conceived a violent attachment for Monsieur de Lauzun, made the bold resolution of becoming his wife; and to

find some compensation for the disproportion of rank, she offered 50,000 l. to the Duke of Lorraine to induce him to confer the title of Prince on her paramour. The loving couple then waited on the King to ask his consent; they happened to catch him in one of his inconsiderate moments, and he granted the request without reflecting on the consequences of such an extraordinary match. This came no sooner to the knowledge of the King of Spain, the Duke of Savoy, and other Courts, than they ordered their respective Ambassadors to represent to his French Majesty the impropriety of suffering such a degradation of the royal blood. Mr. de Lauzun being a simple Nobleman. The King's prudence being awakened by these remonstrances, he sent for Mr. de Lauzun, and peremptorily enjoined him to break off his connection with Mademoiselle Monpensier. — The lover, blinded by the excess of his passion, had the arrogance to answer, „That Kings should never forfeit their words.” Lewis appeared somewhat confused, and having a cane in his hand, he flung it out of the window, uttering

these remarkable words : „I must throw away my cane, lest I should strike a Gentleman.”

A New Song.

'T was at the break of day we spy'd

The signal to unmoor,

Which sleepless Caroline descry'd,

Sweet maid ; from Gosport's shore ;

The fresh'ning gale at length arose,

Her heart began to swell,

Nor could cold fear the thought oppose,

Of bidding me farewell !

In open boat the maid of worth,

Soon reach'd our vessel's side,

Soon too she found her William's birth,

But sought me not to Chide :

„Go,” she exclaim'd, „for Fame's a cause

„A female should approve,

„For he that's true to honour's law

„Is ever false to love.

„My heart is loyal, scorns to fear,
 „Nor will it ever fail,
 „Tho' war's unequal wild career,
 „Should William's life assail:
 „Tho' Death' gainst thee exert his sway,
 „Oh, trust me, that the dart,
 „That wounded thee, will find its way
 „To Caroline's true heart.

„Should Conquest in fair form array'd,
 „The Loyal efforts crown,
 „In Gosport will be found a maid,
 „That lives for thee alone:”

May girls with hearts so firm and true,
 To love and glory's cause,
 Meet the reward they have in view,
 The maid of free applause.

The Dog of the Tomb.

Incline thine ear, O Man! to the true story of the Dog of the Tombs; and let his example be a lesson for humanity for ever.

There is, it seems, a creature at this time employed in meditation amongst the tombs of the metropolis. Not the ghost of Mr. James Harvey, but the ghostly substance, if so I dare to express myself, of a four-footed friend, who for eleven long years, hath bemoaned the loss of a Master buried near the place of the poor dog's sequestration. For the above space of time this faithfull adherent hath been noticed to lead a pathetic kind of life; so pathetic indeed, that I have already made his acquaintanceship, and hope to form a serious attachment with him, for the residue of his days, on my return to town. His constant practice, and the gloomy habits of his existence, are as follow: — opposite to the House of Mr. Blackburne, is the Yard of St. Clave's, where the little receptacles of humanity are in many parts delapidated. Amongst these appears a' cragged

aperture, scarce large enough to admit the mournful animal into the subterraneous ruins, where he pursues his way, unseeing and unseen, till, as has been since discovered, he explores the spot that is consecrated to his sorrows. The neighbours have celebrated him for this pensive pursuit; till so much of his sad history as can be collected from his melancholy and its motives, running into a popular tale, the subsequent facts have got into every one's mouth. Of late it has been his fate to meet a friend in this ingenious artist, who hath gazed often upon his in and out — goings with an eye of stricture and surprise. The result of his remark is, that this visitant, of the vaults singular solitary whose monastery is erected amongst the dead — invariably follows one course of conduct, shunning all canine and all human intercourse, at once resigning our species and his own; going gloomily into his cavern, and never returning but on the extremest calls and severest insistings of nature by which he instinctively is driven into day light. He, however, endures it no longer than just to walk solemnly, „with ghostly steps

and flow," into Mr. Blackburne's house; to eat the food, which he probably takes because he would not wish to part with, or shorten his sorrows, or to terminate them amidst the sacred dust of some loved friend, over which he is now the generous sentinel. Yet in this effort of perpetuating his sympathy, and of grudging the moments that are stolen from it, he is not represented as a being apt to form new attachments, or who wishes to expunge the old, by the force of novelty. He is a steady martyr to his fidelity, and knoweth not the shadow of changing. On the contrary, even the sweet voice of benevolence, which would call him into prosperity, and the liberal hand which offers the means of subsistence, so sorely wanted, have no corrupting power of seducing him into one hours forgetfulness. The great duty of the mourner's life is evidently drawn to a point — that of attending the ashes of an ancient benefactor in the progress of mortal decay. For this no bribes, no bounties can intice him; and wonderfull to tell! no sooner is nature's want abstemiously as rapidly abated (for he seems to

grudge the time so wasted) than the memory of the dear charge he has forsaken returns invigorated upon him, and he entombs himself again, in this pious manner, for three or four days; then once more he crawls forth, lean and emaciated, his eyes sunk, his hair dishevelled, and with every other mark of the prisoner and the mourner. Thus does he, literally, pass his days and nights „in the darkness and shadow of death.” No sun to cheer, no companion to sooth him.

It may not be omitted, for it is a circumstance too honourable to his principles of affection, and too which truth gives her sanction, that his terrene habitation is rendered additionally uncomfortable by a kind of thoroughfare sink, which conducts the noisome damps along his cave; so that his post of honour, which is a sick bed, is made in the waters, and all the horrors a stocking dungeon must surround him, but his tender nature suffers all this, — Love endureth all things. In coming suddenly into day, he is represented as feeling a kind of festivity at the transition, either from the fanning

of the breeze or fervor of the sun; none of those rebounds of joy, or fond elevations that denote an ordinary dog's release from a long and painful confinement. No — his character is uniform. This Penseroso moralist is a volunteer in captivity; and if, in his way from the vaults to his house of feeding, he encounters any of his own kind — it has been observed that he takes no notice of their bearing the same impressed form of nature, as if the connecting bond was torn from the living, and transferred to the dead; he takes his hasty repast — his necessary morsel; and retires to bury himself alive in his sable retreat. His friendship seems to have worn out the very distinction of sex; and the female form, with all its attractions, is absorbed in that thick night of sad sensation which hath seized upon his heart; yet is he not ungrateful, nor unmindful of the dues of hospitality. To Mr. Blackburne's servant maid (who prepares his pottage against his hour of resurrection of the dead) he expresses a decent sense of acknowledgment. He is not sullen, but sorrowful: but he keeps aloof, and „dips his mer-

fel in the vinegar" reservedly which I take to hint civilly to his benefactors his wishes to avoid all approximation to intimacy. I know how to translate the dog's heart upon this circumstance, as well as if I could see into his generous bosom. It runs thus. — To shew my good principles, I pay thee my tender thanks; but pr'y thee, Damsel, attempt not my affections; they are so entirely engaged, that I have not so much as may be put into a wren's egg, for any other of thy species or of my own.

I am very much afraid, my friend, and have put my suspicions on this head home to Mr. Blackburne; that the kind hearted wench will suffer her good nature to get the better of her discretion, and that she will bewoman away the dog's morals, till he becomes no better than an human being. No — I injure him — the same, the immortality of the dog require, that he should continue inconsolable. One week's felicity — yes, one moment's mirth would ruin his reputation with me for ever; and by all that is honourable in nature, or graceful in the affections, I had rather creep into his

sepulchre, and assassinate him on his master's tomb, than have him grow fat and get into flesh, and recover, yea, but a little, the tone of his mind, It is for his glory he „should go mourning all his life long;” and — which love forbid! — should he be ever base enough to hold up his head again, or to prance it about like the other-heedless puppies of this world, who so easily forget they ever lost a friend, why, the only consistent character I ever met with will be destroyed, and his apostacy will go nigh to break my heart, I honour Mr. B. however, for saying the girl shall not corrupt the creature by her coaxings. The stipulation I advise, is: — Look'ee, child, I choose to have my dog fed, but not fattened: I have my reasons for desiring to see him excessively wretched; and you are to make no advances towards a connection, as the risk of forfeiting my good opinion, and his everlasting honour.

Such is my advice; and it is to be adopted. I am to pay him a visit as a person of letters, to congratulate him upon the prospect of dying as he has lived and the ingenious trans-

lator of Metastasio is, I am informed, to do the same. In the mean time, you, who know me, can conceive, with what sweet seriousness this little story, so well authenticated, has wrought on me; your gentle nature will be equally affected with mine; and, as poor Maria says, "it will do us good."

Defultory Observations on the Education and manners of the Fair sex.

In the education of most women, more attention has been paid to adorn them as women, than as accountable and intelligent beings: and more pains taken to load that with superfluous ornaments which nature has left finished, than that nobler part, the cultivation of which has been left to the attention of parents, or doomed to everlasting negligence, obscurity, and ignorance. But let women remember, that dress

and finery, when beyond the bounds of discretion, excite emotions which it were honourable to conceal while exalted virtue, joined with sense and knowledge, calls forth, from every beholder, awe and respect, the meed of noble minds. The love that these beget, is of that nature which alone points to a state of happiness, more permanent than that boyish rapture which makes the present hour a gay or a busy one, and which is the certain prelude to disappointment and chagrin! Disappointment from the changeability of the lover, and chagrin to find that mankind cannot be true to one folly at a time. The company of the frivolous and giddy, will ever thus bring ruin along with it, and in spite of any glare which may dazzle the youthful eye, virtue will ever be the ornament, and vice the blemish of human life.

Female beauty, when adorned by virtue, draws, as with magnetic force, the notice of every one, and who can behold such a sight without feeling his admiration change into the warmth of esteem and friendship? How short-lived is the influence of mere beauty? Insipid

and spiritless, it attracts observation for a moment, but that soon ends when we find no soul to animate, no sense to make the hours pass in profitable and smooth course, and no virtue to command respect, the awe of rational friendship.

It has been thought that a woman's reading should be confined to such books as are directed to the imagination and fancy; but the fallacy of such a rule is mournfully regretted by that unhappy female, who thus intent on such works as amuse the fancy, has reduced her understanding and her passions to the standard of rules inconsistent with rectitude, and the indulgence of which too often leads to ruin, by unhinging the soul, and depriving it of that firmness which is so necessary in a world that teems with the solicitations of passion, or the temptations of artifice. Few Women can be airy and sprightly without exposing themselves to every danger consequent on levity. The bounds betwixt the two are so narrow, that she must have more than ordinary resolution, who, thus endeavouring to gain the medium betwixt austerity and

wantonness, does not stray from the paths of rectitude, and lose more in her fall than she would have gained had she been successful. Gaiety and liveliness may be the characteristics either of an unconcerned or a happy mind, and are in some measure necessary to the welfare of mankind as contributing a share of the pleasures of society and affability; they are for the most part the qualities of an open and unsuspecting heart; but let it be remembered such have been too frequently the unhappy victims of male artifice. The most innocent sprightliness of conduct has a tendency to put her who possesses it off her guard, and persons of this stamp are often obliged to hear many things, with no seeming dissatisfaction, which, in the moments of deliberation, would have excited a blush.

It is not the gradual depravity of the mind which ofteneft proves the ruin of the sex, but the want of discretion. Few men would take the trouble to effect such a gradual change of the virtuous mind as renders them subservient to their designs, but many will endeavour to

betray them into such situations as are the effects of indiscretion, and which the helplessness of the sex renders truly distressing. — And how many amiable and accomplished women, by one lapse of this sort, have been brought to embrace a life of infamy, and to execrate that beauty and those charms which in happier days had ornamented a happier mind? I knew Lucilla, prudent modest, and reserved (for such the precepts and example of an affectionate mother formed her); but when she came to London and was told that coquetry entered the list of female accomplishments, she assumed a very different appearance. Those however, who were her advisers, soon had cause to regret the docility of their pupil, for this innocent gaiety exposed her to design and cunning, and ere she was aware of her situation, sunk her into disesteem with the world, herself, and virtue. So quick is the transition from one extreme to another, and such is the fate of her who would establish a medium between discretion and folly: I here reprobate the abuse, not the exertion of the sprightliness in the fair sex, as I am

convinced that the moderate use of those accidental ornaments will as much improve, as the excess will debase their character.

Eager as most women are to dress themselves in finery, are we to attribute this entirely to a love of such superfluity? I think the assertion would be mean and unjust. But necessity often takes the place of choice. If we consider how few men there are who place their affections on any thing but the features, or the fortune of a wife, we are not to wonder that they, in their turn should strive to ornament that which is most esteemed. But there is another powerful motive, I had almost said love, which has here no little influence, I mean fashion. But fashion is an enemy I wish, not to encounter. The numerous and powerful advocates it has, ever have made me shrink under the idea, and feel my inferiority in such a manner as effectually to silence me. But fashion has so long enthralled the good sense of the people of this country, that in the common course of human revolutions. I think it must soon end itself; and then we shall be convin-

ced, that in many cases where we hold our obedience necessary, „custom is the law of fools:” while it regulates our dress, economy and nature must be out of the question: while it regulates the choice of our words, truth will have little share in the utterance: and, while it enslaves the heart, and directs the actions, we may expect every consequence that will lead to ruin and self-reproach. Moderation in dress is becoming — the best person is the more agreeable for it. Even truth and sense prevail most when clothed in elegant language, though by the bye, the most elegant language is every where the most simple. Simplicity and vulgarity are widely different.

With most couples before marriage all is rapture and delight, every smile is heaven, and every frown hell; racks, goddesses, tortures, and angels, are familiar phrases to express the pleasure of hope, or the uneasiness of flight; but all this language soon ends in the silence of satiety, or perhaps the rough utterance of contempt. The angel becomes a woman, the mellifluous language of her lips becomes Billings-

gate, and all her fondness, if she retains any longer than her husband, is foolery and childishness.

Many women will ever value themselves on personal charms. The acquisition of such cost them nothing, and to preserve them is thought the whole task of life. Such will ever be the conduct of mistaken and little minds, who have not learned to distinguish what is truly valuable in a character from what is only secondary and ornamental. But trifling as personal charms may seem to a thinking mind, they are with many, matters of more consequence. The general success beauty has had in the world, has emboldened many to despise every degree of mental cultivation, and dedicate every thought that could be spared from gaiety and dissipation, to decorate that which seems the most advantageous accomplishment. „The wanton does no more; if she conceals her shame, she does less.”

In spite of all endeavours, in a few revolving years, the face that now charms, will pass unobserved amidst the other wrecks of time,

and old age will approach in all its horrors, without so much as the reflections of a well-spent youth, to smoothe the weary progress of our decline.

To the Public,

All Islands are, from the nature of their situation, subjected to the invasion of the more powerful states which possess maritime force, and the world has produced but one which has been able to repel the most formidable attacks, and sustain itself as a respectable power among the nations of the earth. This consideration at once confirms the justice of the maxim which represents its ships as the wooden walls of Britain; and the two first judges of the land have been lately so forcibly struck with the importance of the navy, as officially to declare that, upon the discipline of the seaforce, the salvation of this country depends. It is a truth echoed from the one end of this island to the other, supported

by the concurring breath of millions, and confirmed by the voice of common sense. The most striking confirmation of this fact will appear, in the sacred regard which is still paid to the name of Alfred, a monarch whose superior understanding turned the whole force of his Kingdom to its proper element. But if maritime strength were in those days of consequence to England, by how many thousand fold is its importance increased at this period, when the rapid advancement of naval knowledge, and the universal attention to commerce, have stretched every effort for naval power? It is now to the sea, and not to the land, that mankind look for a decision of those contests which are to determine what power shall take the lead in the politics of Europe; and it is to the sea alone that Britain must look for existence as a state. Any maritime nation can produce a number of ships of war proportioned to its riches, but no maritime country can produce seamen equally skilful with Britain; therefore its naval superiority consists in seamen. In the only powerful island in the world, and which owes that power alone

to navigation, we might expect that seamen would be cherished, regarded, and honoured, as the men to whom nature had trusted the defence of their country. How far Britain has followed so natural an impulse, will appear from a single incontrovertible fact.

When this country was as yet ignorant of true liberty, and in the early dawn of naval knowledge, the many landmen took upon them to seize the few seamen, and compelled them to embark in the ships prepared for the defence of their country, seamen, unable to concur in repelling so dangerous an invasion of their rights; so gross an incroachment upon their liberties, were obliged to submit to the tyranny of the government, supported as that tyranny was by the pretence of state necessity. But although so base an invasion was in those days permitted to pass unnoticed, can it be believed, is it possible to conceive, that at this period, the same men should be the only slaves and the principal defenders of the land they were born to protect and exalt? Are they not slaves who can be legally dragged from the arms of their

wives and children, and for whose discovery a price is paid? Are they not slaves who can be arbitrarily and against their will subjected to a severe martial law? Are they not slaves who can be confined within the narrow compass of a ship for an indefinite time? And are they not the worst of slaves, who can without their consent be banished from their country, and are left without hopes of redress? It is said that, seamen know these conditions when they first engage in this hazardous profession. — It is not true. Real seamen are embarked in their business, almost in childhood; incapable of such knowledge they proceed till it is too late to withdraw from a profession encumbered with a load of miserable slavery. We have many tongues to plead the cause of the oppressed inhabitants of distant countries; and is there no voice to be heard in defence of the liberties of those brave hearts and active hands who have nobly defended and exalted that ungrateful country which has dared to oppress them? I call upon all landmen — I call upon every man in whose breast a spark of justice dwells, to look upon

the case of the British seamen, not, as it has been handed down by tyranny and meanness; but as one man ought to look upon the act of enslaving another man who defends and protects him.

Who does not look with horror upon that wretch who sold his preserver and benefactor for a slave? How much better are we who, with our eyes open, shall entail slavery upon those very men, whose intrepidity entails freedom and happiness upon us? It is certain, it is true, „that the safety of the people is the supreme law.” But that law will never apply, till every means be tried to produce a voluntary defence. Has any means been used to root out this growing tyranny? It cannot be said that there has. But it may be said, that unfeeling are those hearts, and niggard are those hands, which have held out rewards for the brave. Indeed if any man shall take it into his head that the odious method of forcing seamen into the service of their country can be discontinued without an additional expence to the public, such an idea will injure the cause he means to

support. It is not possible that men whose pay was established seventy or eighty years ago, when money was of one fourth more value than it is at present, and consequently whose wages in merchants service have risen in that proportion, can incline to serve the public for less pay, with a smaller prospect of advancement, in redoubled hardships, long confinement, and under martial law. To expect that the small and improper rewards which are held out to seamen upon armaments, will induce them to come voluntarily under such disadvantages, is to expect what is contrary to common sense, as well as to all experience. But it is natural to suppose, that if certain permanent and evident advantages were held out to a proper number of seamen — who should reach certain stations where seamen alone can be placed, such objects of laudable ambition would attach many of her best seamen to the service of Britain. By this method, and by the laws which should encourage and protect those who have served faithfully in the navy, might be laid a foundation which would render force, almost if not quite unne-

ecessary; which would secure the most rapid equipment of a fleet; and which would render that navy respectable in the eyes of seamen, which they have as yet regarded with horror.

These hints are left to be explained upon some future occasion, and the cause of the common seamen is left to the genuine feelings of humanity; that the case of the sea officers may come before that Public who are the proper sensors of the state. It is upon the sea officers alone that the nation must rely for the art of defensive naval knowledge, eagerly desired by the maritime states, which, even in unequal wars, has furnished Britain with the very ships which were intended for her destruction; it is from them alone Britain can obtain the skilful direction of that thunder which has awed the naval world. In the opinion of wise and reasonable men, the desire for wealth is regulated by the comparative wishes of those with whom they are to associate. To what extent the sea officers pay is competent to this reasonable demand, is left to the consideration of those to whose benevolent minds the wants of others

are present, even when they are to follow them to those foreign but less expensive countries, where they have preferred exile to the insulting looks of scornful wealth; for it will be remembered, that sea officers are left to the enemy for a comfortable subsistence; but fortune and an enemy but sparingly bestow their favours. Next to the suitable propriety of the pay, is the regularity with which their promotions follow each other, much to the advantage of the state upon the event of a war. Wisdom and œconomy join hands in honouring the sea officers with preferment only at those periods when the state cannot exist but by their exertions. And now to complete all, those men who have devoted their whole lives to the navy; and who have arrived at that period of service which entitles them to the first honours of their profession, are, at the will or caprice of a Minister, deprived of those honours, and disgraced in the eyes of that country which they have nobly defended. Lest this mortification should not be sufficient, they are no longer permitted to remain among those honoured as the servants of

their country, but are without their consent, arbitrarily debased as its needy pensioners! Where is the mind, not dead to every indignity; where is the soul, animated with one spark of laudable ambition, which will not feel this poignant, this bitter humiliation? Yet such are the rewards — yet these are the honours which Britain, the favoured island, glorious from the encircling sea, reserves for those men, who for half an age braved the fury of all the elements in her defence.

An Islander.

Extraordinary instance of maternal affection in a savage Animal, to which several of the Gentlemen and seamen belonging to the Carcass Frigate, which went out, a short time since, to make discoveries towards the North Pole, were Eye-witnesses.

While the Carcass was locked in the ice, early one morning the man at the mast head gave notice, that three bears were making their way very fast over the frozen ocean; and were directing their course towards the ship. They had no doubt, been invited by the scent of some blubber of a sea-horse the crew had killed a few days before, which had been set on fire, and was burning on the ice at the time of their approach. They proved to be a she bear and her two cubs, but the cubs were nearly so large as the dam. They ran eagerly to the fire, and drew out from the flames part of the flesh of

the sea horse that remained unconsumed, and eat it voraciously. The crew from the ship threw great lumps of the flesh of the sea horse which they had still left, upon the ice, which the old bear fetched away singly, laid every lump before her cubs as she brought it, and, dividing it, gave each a share, reserving but a small portion to herself. As she was fetching away the last piece, they levelled their musquets at the cubs, and shot them both dead, and, in her retreat, they wounded the dam, but not mortally. It would have drawn tears of pity from any but unfeeling minds, to have marked the affectionate concern expressed by this poor beast in the dying moments of her expiring young.

Though she was sorely wounded, and could but just crawl to the place where they lay she carried the lump of flesh she had fetched away, as she had done others before, tore it in pieces, and laid it down before them; and when she saw that they refused to eat, she laid her paws first upon one, and then upon the other, and endeavoured to raise them up, all this while, it was pitiful to hear her moan. When she

found she could not stir them, she went off, and when she had got at some distance, looked back and moaned; and that not availing her to entice them away, she returned and smelling round them, began to lick their wounds. She went off a second time, as before; and having crawled a few paces, looked again behind her, and for some time stood moaning. But still, her cubs not rising to follow her, she returned to them again, and, with signs of inexpressible fondness, went round one, and round the other, pawing them, and moaning. Finding, at last, they were cold and lifeless, she raised her head towards the ship, and growled a curse upon the murderers, which they returned with a volley of musquet balls, she fell between her cubs, and died licking their wounds.

*The History of Mexico. Collected
from spanish and mexican Histo-
rians, and ancient Paintings of
the Indians.*

The Mexican government was originally aristocratical; the whole nation paying obedience to an assembly composed of persons the most respectable for their nobility, wisdom or valour. The number of those who governed at the foundation of Mexico was 20 among whom the chief in authority was Tenoch, as appears from their paintings. The humble state in which they felt themselves, the calamities which they suffered from their neighbours, and the example of the Chechemecas, the Tepenecas, and the Colchnas, incited them to erect their little state into a monarchy, imagining that the royal authority would throw some splendour on the whole body of the nation; and flattering themselves that, in their new chief, they would find a guardian who would watch over the state, and a general who would defend them from their

enemies. The election fell, by common consent, on Acamapitzin, the son of a noble Astecca, and a Princess of the royal family of Colhuacan. Under the reign of eight Kings the Mexicans continued to extend their territories, and augment their power, by the conquest of the neighbouring nations, till the beginning of the sixteenth Century; that eventful period, when a handful of Europeans, arriving in America, shook the Kingdom to its centre, changed the religious prejudices of the Greeks, who deemed it impious to prostrate the body, or bend the knee, to any mortal sovereign. Yet had he remitted formalities consecrated by the practice of ages, he must insensibly have lost the respect of his Asiatic subjects. With a view to reconcile the discordant principles of the victors and vanquished, he affected an immediate descent from Jupiter Ammon, a claim liberally admitted by the avarice or fears of the Lybian priests and which, he had reason to expect, could not be very obstinately denied by the credulity of the Greeks and Macedonians, who universally acknowledged that Philip, his reputed father,

was remotely descended from the Grecian Jupiter. But the success of this design, which might have intitled him, as son of Jupiter, to the same obeissance from the Greeks, which the Barbarians had paid him as monarch of the East, was counteracted, at first by the secret displeasure, and afterwards by the open indignation, of several of his generals and courtiers. Nor did the conduct of Alexander tend to extricate him from this difficulty. With his friends, he maintained that equal intercourse of visits and entertainments, which characterised the Macedonian manners; indulged the liberal flow of unguarded conversation; and often exceeded that intemperance in wine, which disgraced his age and country.

On such occasions his guests, or entertainers, enjoyed and abused the indecent familiarity to which they had been accustomed with their Kings; but which the temper of Alexander, corrupted by prosperity and flattery, was no longer able to endure. A scene of drunken debauchery, which must appear highly disgusting to the propriety of modern manners, pro-

ved fatal to Clitus, who, emboldened by wine, daringly insulted his prince, vilified his noblest actions, and derided his pretensions to divinity. The King, being likewise intoxicated, was no longer master of himself, when Clitus, who had been once carried from his presence, returned a second time to the charge, and behaved more insolently than before. In an unhappy moment, Alexander thrust a spear into the breast of his friend; but instantly repenting his fury, would have destroyed himself by the same weapon, had he not been prevented by his attendants. The bitterness of his repentance, and the pungency of his remorse, which neither flattery could soften, nor sophistry appease, rendered his life burdensome, and his actions inconsistent. At times, he assumed the Persian dress and ornaments; displayed the pomp of oriental despotism; employed, and often preferred the Barbarians; and, in several passages of his reign, this successful, but unhappy, conqueror appears to have been beset with flatterers, surrounded by conspirators, adored by the passive submission of his eastern sub-

jects, and insulted by the licentious petulance of the Greeks and Macedonians.

The indignation or jealousy of the latter, tinged the fairest of his actions with dark and odious colours. About a year before his death, a scene was transacted at Opis on the Tigris, which shews the difficulties of his situation, and the magnanimity by which he overcame them. Having assembled the Macedonian troops, he declared to them his pleasure, that such as felt themselves unable, through age or infirmities, to undergo the fatigues of war, should be honourably discharged from the service, and safely conducted to their respective provinces. This proposal, which ought to have been accepted with gratitude, was heard with disgust. The soldiers reflected, that the army had recently increased by an accession of thirty thousand Barbarians, armed and accoutred after the European fashion, trained to the Grecian discipline and exercises, and instructed in the arts and language of the victors. The King, they thought, no longer cared for the service of his veterans, and therefore dismissed them with con-

tempt. The spirit of sedition seized the Camp: the macedonians unanimously demanded their discharge; some adding with scoffs, „That he had no farther use for them; his father Ammon could fight his battles. „At these words, the King sprung from the rostrum on which he stood, and commanded the most audacious to be seized by his Targeteers, and conducted to immediate execution. This prompt severity appeased the rising tumult. The soldiers remained motionless and silent, doubtful or terrified. Alexander again mounted the rostrum, and spoke as follows. It is not my design, Macedonians, to change your resolution. Return home, without hindrance from me; but before leaving the camp, first learn to know your King and yourselves. My father Philip (for with him it is ever fit to begin) found you, at his arrival in Macedon, miserable and hopeless fugitives; covered with skins of sheep; living among the mountains watching some herds, which you had neither strength nor courage to defend against the Thracians, Illyrians, and Treballi. Having repelled the ravagers of

your country, he brought you from the mountains to the plain, and taught you to confide not in your fastnesses, but in your valour. By his wisdom and discipline, he trained you to arts and civility, enriched you with mines of gold, instructed you in navigation and commerce, and rendered you a terror to those nations, at whose names you used to tremble. Need I mention his conquest in Upper Thrace, or those still more valuable in the maritime provinces of that country? Having opened the gates of Greece, he chastised the Phocians, reduced the Thessalians, and, while I shared the command, defeated and humbled the Athenians and Thebans, eternal foes to the Macedonians, to whom you had been successively tributaries, subjects, and slaves, But my father rendered you their Masters; and having entered the Peloponnesus, and regulated at discretion the affairs of that peninsula, he was appointed, by universal consent, general of combined Greece, an appointment not more honourable to himself, than glorious for his Country. At my accession to the Throne, I found a debt of five

hundred talents, and scarce sixty in the treasury. I contracted a fresh debt of eight hundred; and conducting you from Macedon, whose boundaries seemed unworthy to confine you, safely crossed the Hellespont, though the Persians still commanded the sea. By one Victory we gained Jenia, Colia, both Phrygias, and Lydia. By our courage and activity, the Provinces of Syria, and the strength of Palestine, the antiquity of Egypt, and the renown of Persia, were added to your empire. Your's now are Bactria and Aria, the productions of India, the fertility of Assyria, the wealth of Susa, and the wonders of Babylon. You are generals, princes, satraps. What have I reserved for myself, but this purple and diadem, which mark my preeminence in toil and danger! Where are my private treasures? Or why should I collect them? Are my pleasures expensive? You know that I fare worse than many of yourselves; and having in nothing spared my person. Let him, who dares, compare with me. Let him bare his breast, and I will hate mine. My body, the fore part of my body, is covered

with honourable wounds from every sort of weapon. I often watch, that you may enjoy repose: and to testify my unremitting attention for your happiness, had determined to send home the aged and infirm among you, loaded with wealth and honour. But since you are all desirous to leave me, Go! Report to your Countrymen, unmindful of the signal bounty of your King, you entrusted him to the vanquished Barbarians, The report doubtless will bespeak your gratitude and piety."

Having thus spoken, he sprang from the rostrum, and hastened in the palace, accompanied only by his guards. During two days none were admitted to his presence. On the third, he called the Persian nobles of distinction, and distributed among them the principal departments of military command. He then issued orders, that certain bodies, of the Barbarian infantry and Cavalry should be called the royal battalion, and royal cohort, and by such other names as commanded, the greatest respect. Surprized of these innovations, the Macedonians, who had long remained in confusion before the

tribunal, afraid to follow Alexander, and afraid to allow his retiring unattended, flocked around the palace and deposited their arms at the gate, humbly requesting to see their King, and declaring that they would never stir from the place, till their tears had moved his compassion. Alexander came forth, beheld their abasement, and wept. The affecting silence, marked by alternate emotions of repentance and reconciliation, was at length broke by Callines, a Man highly esteemed in the cavalry: „Thy Macedonians, O King! are grieved that the Persians alone should be called thy Kindred, and entitled as such to embrace thee, while none of themselves are allowed to taste that honour.” Alexander replied, „From this moment, you are all my Kindred. Callines then stepped forward and embraced him; and several others having followed the example, they all took their arms, and returned to the camp with shouts of joy, and songs.

Of all men, (if we believe the concurring of his historians) Alexander was the most mindful of his duty to the gods. To thank heaven

for the happy issue of this transaction, he celebrated a solemn sacrifice, and after the sacrifice, an entertainment for the principal of his European and Asiatic subjects. The Macedonians were next to his person; the Persians next the Macedonians; the Grecian priests and Persian magi joined in common libations, the uniting a perpetual concord, and eternal union of empire, to the Macedonians and Persians. Soon afterwards, the invalids whose dismissal, had produced the mutiny, gladly returned home. Alexander discharged their arrears in Macedon, and granted each soldier a gratuity of two hundred pound Sterling. He again shed tears at parting with upwards of a thousand men, who had served him in so many glorious campaigns; and as a testimony of his affectionate concern for their safety, appointed Craterus, whom he loved as his own life, to be their conductor.

Such was the life of this extraordinary man, whose genius might have changed and improved the state of the ancient world. But the spirit of improvement is transient, and demands perpetual efforts: the sources of degeneracy are

permanent and innumerable. It seems at first sight to be regretted, that by neglecting to provide for the succession to his throne, he left the field open for those bloody wars among his Captains, which long desolated the earth. Yet the difficulties, with which he himself was obliged to struggle, might teach him the impossibility of securing the empire for the infancy of his Son Hercules, or the weakness of his brother Aridæus. The principles of royal succession were never accurately ascertained in Macedon; and the camp of a conqueror could not be expected to prove a good school of moderation or Justice. The first measure adopted by his general, was, to set aside the natural claim of Hercules, born of the daughter of Darius, and to appoint Aridæus, together with the fruit of Roxana's pregnancy, if she brought forth a son, to be joint heirs of the monarchy. This whimsical destination announced little union or stability, Perdiccas, in virtue of possessing the ring or seal of his deceased master, affirmed the regency: the troops and provinces were divided among Antigonus, Ptolemy, Craterus,

and other Chiefs, who, having been formerly the equals, disdained to remain the inferiors, of Perdiccas. Each general trusted in his sword for an independent establishment; new troops were raised and disciplined; leagues formed and broken: the children and relations of Alexander, who became successively prisoners in different hands, all perished miserably; nor was there any cessation, of crimes and calamities, or any permanent settlement of the provinces, until the battle of Issus in Phrigia confirmed Ptolomy in the possession of Egypt, and seleucus in that of Upper Asia.

The issue of the same battle gave Macedon and Greece to Cassander, and Thrace, with several provinces of Lower Asia, to Lysimachus.

The great Kingdoms of Syria and Egypt, which continued thenceforward, till subdued by the Romans, to be governed by the respective families of seleucus and Ptolemy, never generally adopted the language or manners of their Grecian Sovereigns. In Egypt, the first successors of Alexander accomplished the com-

mercial improvements planned by that prince; and the Kings both of Egypt and of Syria affected, in their magnificent courts, to join the arts and elegance of Greece to the Pomp and luxury of the East. But their ostentation was greater than their taste; their liberal characters were effaced by the continual contact of servitude; they sunk into the softness and insignificance of hereditary despots, whose reigns are neither busy nor instructive; nor could the intrigues of women and eunuchs, or ministers equally effeminate, form a subject sufficiently interesting to succeed the memorable transactions of the Grecian republics."

Lines on a Calm.

The storms and anarchy of night withdrawn,
 A Calm celestial marks the rising dawn!
 Smoothly the billows of the deep expand,
 And the glad eye surveys the distant land!
 The Sun, thro' fleecy clouds, a silver train
 Shoots o'er the shining level of the main!
 Mild, yet majestic, and thro' earth renown'd,
 He reigns, diffusing radiant bliss around;
 Like the good pilot of our Kingdoms helm,
 He warms, not burns, the subjects of his
 realm!

Such boundless good his beams disperse
 abroad,

No wonder heathens take him for a God!
 Scap'd from a wreck, the vessel glides along,
 And the pleas'd sailor now renews his song,
 Now the fond female o'er her offspring smiles,
 Forgot her fears, her sorrows, and her
 toils —

All sec, from chaos-like confusion fled,
 And opening Paradise before them spread;

The crowded shore seems hast'ning to their
view,

And every well-known object strikes a new!

Ships, fraught with blessed Arabia's fragrant
stores,

Here sail in concert, and perfume the shores;

While there, from either India's fertile land,

A line of vessels stretches for the strand;

Where brawny Labour's sturdy sons appear,

The strength of Britain in their humble sphere!

See yon Dutch boor his matten-whiff exhale,

Kenning, with eager eye, th'approaching sail!

Here slaves beneath their heavy burdens bend,

And there the pannier'd ass invokes a friend!

None but that faithful dog deserves the name,

Or those that sooth our grief, or guard our
fame!

Lo! in the middle space, a Fisher grave,

On that rude rock, just tumbling on the wave!

His eyes bespeak him patient of his prey,

His right hand caution shews no less than
they

His left the softly — swaying rod extends,

At which the waving line a slope depends.

See the fair partner of his cares behind,
 Her net and basket on her arm reclined;
 Her curious eye, attentive on the fate
 Of creatures, watching the delusive bait
 On yonder peak, that low'rs above the flood,
 A friendly light-house has for ages stood,
 With light more sacred than what Vestals fed,
 Cælestial light to lead us from the dead!
 Near to the beach below a temple stands!
 Rear'd by a Jones, and deck'd by a Thorton's
 hand
 Where crowds, disabled in the public cause,
 By that kind public learn their Maker's laws;
 Join'd to this dome their royal mansions lies;
 Where each in plenty lives — in comfort dies!
 The streaming flag, on yonder fort display'd,
 Points where Eliza once her troops survey'd,
 When spanish pride, with hell itself combin'd,
 Form'd chains eternal for a Briton's mind!
 Heav'n saw, like Pharaoh's once, their efforts
 vain,
 And strew'd their grand armada on the main!
 There stands august, near yon inferior pile,
 One of the Royal Guardians of our isle!

A sailing fort, o thunder o' er the waves,
 And keep Britannia from the badge of slaves!
 Her fleets, her armies, and her wealth dismay,
 But her bold Tars make Bourbon's self obey!
 Nor form'd to defend a land where sins abound,
 But wherever our saviour's Gospel shines around!
 For this alone (her name extended far)
 The God of armies leads her sons to war,
 To guard the seed, he planted on her soil,
 To grow and flourish thro' Brittannia's toil,
 Till from this spot it spreads to foreign lands —
 „Covers the earth as waters do the sands.”
 Thus to India once he shew'd his pow'r,
 By acts of love, her rebels to restore,
 Yet not to bless her sinful sons alone,
 But all the world, no less than her, his own!
 May never Jewish Priests or temples prove
 Foes to our land, or hostile to his love!
 But may the pure and never ending bliss,
 That warms the other world, be felt in this.

The following letter taken from a valuable Collection will be also found to deserve a place, and be acceptable to many of our Readers.

S I R.

There are a set of cynical old men, who are perpetually dinning our ears with the praises of times past, who are fond of drawing comparisons between the ancients and moderns, much to the disparagement of the latter, and who take a misanthropical delight in representing mankind as degenerating from age to age, both in mental and corporeal endowments. With these people, all science is held to be upon the decline; arts are retrograde; the greater virtues absolutely annihilated; and morality itself tending fast to utter extinction. Even the human figure is dwindling away in stature, and diminishing in strength; the climates are altered, the seasons become yearly more inclement; the earth is losing its fertility, and the sun his heat. Now, Sir, although I am disposed to admit that

there is some foundation for these complaints in a very few particulars, and will for instance readily allow that the music of the moderns is not quite so powerful in its effects as that of Orpheus; that Augustus, King of Poland, though he could bend a horse-shoe, could not have pitched a bar with Hercules; that swans have lost the faculty of singing; and that, even in the period of my own remembrance, there is a great decay in the art of making plumb cakes and penny pyes: yet I think it might be easily proved, that in other respects the picture is a very false one; and I am thoroughly convinced, that upon an impartial estimate of the merits of the ancient and modern world, the scale of the latter would very greatly preponderate.

I do not intend at present to enter into a complete discussion of this important subject, but shall content myself with advancing a very few arguments in refutation of the opinion of those old grumblers I have mentioned: and I think it will be no difficult matter to shew, that the fault lies entirely in their own splenetic and preevisk humours; and that the world, so far

from growing worse, is in reality much better now than in ancient times. You will excuse my neglect of methodical arrangement, for as this is a picture consisting of many detached groups, it does not signify at which end we begin.

I have been often much amazed at hearing it seriously maintained, that mankind are more vicious and abandoned in modern times, than they were in the days of antiquity. The moderns, no doubt, have made many notable discoveries in the arts and sciences; but I do not find that murder, robbery, perjury, adultery, &c. are among the number. It is true, that as there is a fashion, in all human affairs, which alters with the times, its influence may be observed in crimes, as well as in every thing else: but here the advantage, I will be bold to say, lies entirely on the side of the moderns. Long ago, in committing crimes, they had a barbarous and brutal method of going directly to the point. If a man had an ill — will at his neighbour he knocked him on the head the first time he met him, or perhaps set fire to his house,

and made a holocaust of him, his wife, and children. But now the mode is altered much for the better. We see none of those wild beasts in society. An enemy now wears the countenance of a friend: he shews you all the politeness in the world to your face, and only ruins your reputation, behind your back; he lends you money, if you are in much need of it, and only throws you, into a jail, when you are starving out of it: he would be the last man in the world to revenge himself on you by shooting or stabbing; but if thro' his means you grow so tired of life as to cut your own throat, to be sure it is no fault of his.

In case, however, it should be necessary for him to be your executioner, which often happens where the injury is of a very atrocious nature; such as, if you should by chance jostle a gentleman in the street, spit by accident on his shoe or distrust him in a private conversation with your wife, he gives you warning in the politest manner of his intentions; says, he believes you, to be in every respect a man of ho-

nour; and only requests you, by a civil card, to come and be shot through the head.

The ancients, it must be owned, were remarkably inferior to the moderns, both in good taste and in good manners. That refinement of taste which manifests itself by a polite contempt of all home productions, and a generous admiration of every thing that is foreign, seems indeed to be a qualification peculiar to the moderns. A well educated British gentleman, it may be truly said, is of no country what ever. He unites in himself the characteristics of all different nations: he talks and dresses French, and sings Italian: he rivals the Spaniard in indolence, and the German in drinking: his house is Grecian, his offices Gothic, and his furniture Chinese. He preserves the same impartiality in his religion: and, finding no solid reasons for preferring Confucius to Brama, or Mahometanism to Christianity, he has for all their doctrines an equal indulgence. But how different from this the character of the Greeks and Romans! Servilely attached to their own manners and customs, they treated foreigners with

contempt. What, in effect, could be expected of them, who were such barbarians themselves, as to stigmatise all other nations by that opprobrious epithet?

There is no virtue for which the ancient, have got greater credit than their patriotism; yet on examination it will appear, that their merits in this article have been very much exaggerated. It is true, that we find among them some striking instances of this virtue in individuals; but it never was diffused, as with us, among the great body of the people. The porters and hackney coachman at Rome and Athens were deplorably ignorant of the affairs of state. There were no clubs in those capitals for Constitutional Reformation. Carpenters and bricklayers reformed the boroughs only by the axe and hammer; shoemakers and Tailors were dexterous enough at the awl and the needle, but could not mend the government.

Perhaps even the patriotism of individuals among the ancients has got more than its due share of praise; and upon a fair estimate it might be found, that the moderns could pro-

duce equal, if not superior examples of the same heroic virtue. What is there for instance so remarkable in the boasted example of Themistocles and Aristides? They were bitter enemies, but forgot their quarrels when their country was in danger, and joined their interests to prevent its falling a prey to the Persians: So our modern states men, who the one day declare the most rooted abhorrence and detestation of each other, both in their public and private characters, the next day shake hands for the good of their country, agree in every measure, and profess for each other the most sincere esteem and veneration. Decius, it is true, devoted himself for his country, and sacrificing his own life, won a great victory over the enemies of Rome: but our commanders go much farther: for they devote whole armies from a pure spirit of patriotism. In short it may be confidently asserted, that all those may fill their parallels in a modern news paper.

And now, Sir, that I have mentioned a newspaper, allow me to observe, that those brief chronicks of the times afford every day num-

berless proofs of the superiority of the moderns to the ancients in many of the most useful arts and sciences. In that most noble of all arts, the art of healing so great is the perfection to which the moderns have attained, that one of your predecessors has very justly expressed his astonishment at reading in the bills of mortality the great number of people who chuse to die of such and such distempers, for every one of which there are infallible and specific cures. To be sure, there is no helping the folly of some people, who will persist in refusing a cure till they are in a manner in articulo mortis (in the last agony): but it is to be hoped we shall hear no more of such determined suicide, when we read, that some of those modern Esculapiuses chuse only such patients as are precisely in the situation of incurables, to be the subjects of their practice. One of those excellent physicians professes, in his advertisements, that he wishes none (his words are strongly exclusive) to apply to him, but such as have been doomed incurable, or made such by the faculty; thereby encouraging the diseased of all kinds first to take

every possible means to render themselves incurable, that they may thus be qualified for being perfectly cured by him.

Somewhat analogous to the science of medicine, in the art of repairing the human figure. And here, Sir, the preeminence of the moderns is equally distinguish'd. In this most useful art the skill of the ancients went no farther than to give a little exterior embellishment to the countenance. They knew nothing of that creative power which extends to the making of limbs and organs as well as features. The parchment-calves, the cork rump, and bolster'd spring bodice; the making of glass eyes, and the transplantation of teeth, are all inventions absolutely modern. And since we know for certain, that mechanism is now so perfected, that a wooden man can be made to perform a solo on the violin, play a Game at chess, walk and even utter articulate sounds; I see no reason to doubt, that in the process of time, we may have artificial men currently walking the streets, performing all the functions of life, and discharging their duty in society just as well, and more peaceably

than the real ones. When the art of making automats has attained to this perfection, which we may reasonably hope will happen in a very few years, we may congratulate ourselves on the very great political benefits which must arise from this admirable invention. As there is no doubt that the merits of this class of men will entitle them to the highest promotions, it is then we may expect every department of the state to be supplied by a set of upright and inflexible magistrates: the great machine of government will be most ably conducted: judges will administer justice with the most rigid impartiality; and (what is the great desideratum of the present age) a wooden king may sit at the helm of affairs, who will support the dignity of the crown with no expence to the nation, and relieve them at the same time of all their anxious fears about the extension of his prerogative.

I could easily, Sir, draw out this estimate to a much greater length; but believing I have already said enough to produce a thorough con-

viction of the truth of my proposition, I subscribe myself, with great respect, yours.

Paul Pasquin.

On bringing up Children with Ideas of higher stations, and more expensive Modes of Living, than they will be able to support on the Death of their Parents.

"Philosophers have often compared individuals of the human race to the various animals of the irrational creation. Some are said to resemble foxes, some hogs, and other asses; and the resemblance has been supposed to be so great as to contribute something to the support of the Pythagorean Metempsychosis. I believe the Philosophers would not have erred if, while they were reciting resemblances, they had said, that a great part of mankind are like the peacock,

which appears to take its greatest pleasure, and to place its chief good, in the display of its gaudy finery. As to the transmigration of souls, some have thought that so great an attention to the beautiful appearance of the body, argues something in these persons against the existence of the soul at all; so that I do not pretend to corroborate from the Circumstance of their likeness to the bird of Juno, the whimsical doctrine of the old philosopher.

To make a figure, to the utmost extent of their ability, is the scope of people of fashion; as to expand the plumage of its tail in all its pride is the supreme bliss of the peacock; whose internal qualities and real value (which by the way,) are in that respect like the vain votaries of fashion) by no means correspond with the ostentatious appearance.

As the desire of distinction is natural, so the wish to make a figure, even in externals, while it is limited by right reason, and urges not to the violation of prudence and justice, is innocent at least, though scarcely laudable. But it is found in this age to lead to an expensive

mode of living, and to the affectation of a splendour greatly above what the rank requires, and the fortune can support.

The house must be larger, the servants more numerous, the table more luxurious, and the equipage more splendid, than either a sense of decorum, or a prudential regard to the permanent interest of the family, can admit. And what is the inducement? The hope of being received into company which assumes the envied title of People of fashion. The aspirants to this honour are indeed freely received; but if it is suspected that they make a shew without much substance to support it, they are commonly held in low esteem and the subterfuges they are obliged to use to conceal their inferiority, renders the state, which after much difficulty they have obtained, truly uneasy. They indeed enjoy, in fancy, the pleasure of gratified pride, and are too rapidly whirled in the Circle which they have chosen, to find leisure for reflection. But this is a state which no rational creature, who possesses the faculty of which he boasts as his noblest distinction, can

deem desirable. And yet, for the sake of this distinction, what sacrifices are made? Health, peace, and the plenty of a competency, are the usual price of the dear bought purchase. Neither do these ostentatious people enjoy themselves sincerely; for they are conscious of imprudence and injustice; and however they may attempt to stifle the voice of reason, they will sometimes be compelled to hear it; if not at the assembly and masquerade yet on their pillows, and in their chamber, when, after all their efforts to escape, they are under an unavoidable necessity of communing with themselves.

The creditors and the children of the numerous tribes who live above their rank and fortune, experimentally feel and deplore that my representation is not the fiction of a declaimer. The creditors wait so long for payment as to lose their profit in the interest, and often rejoice if they receive ten shillings in the place of twenty. Many of them have been reduced to beggary by supplying the vain with the necessities of life; for it so happens, that those who supply the vanities of life, are often paid

with ostentatious liberality and alacrity; while he who sells bread, meat, and raiment, is obliged to take out a commission of bankrupt, or sue in vain by a tedious and vexatious process of the law.

The children suffer cruelly. They are introduced into a walk of life which they must relinquish for ever on the departure of their parents. The money that should have been kept as a reservoir to supply their want during life, in adversity, and in old age, has flowed in profusion to furnish superfluities in the season of health and youth. Their sentiments, habits, pleasures, and prospects, are all in high life; yet their fortunes are such as must detain them in a state of dependence, if not of servitude. But supposing enough left to enable a large family to live in competent plenty, yet, as they have been used to ostentation and luxury, that plenty which would otherwise have afforded comfort, and been considered as a blessing, is viewed in the light of penury and meanness; at that middle station in which they were born, and might have enjoyed as much happiness as

belong to human nature, is considered by them as a fallen state. Consequently, instead of feeling and displaying a cheerful and contented gratitude, they murmur and repine at their unfortunate condition.

I knew a family, the father of which had an estate of five hundred a year. There were five children to enjoy it with him while he lived, and to inherit it when he should die. But his lady was of opinion that he would serve his family most, by introducing them into company and life, and forming valuable connections. The truth was, she loved a play and a dissipated life, and was but too successful in persuading her husband to adopt her plan. A stile and mode of living was immediately engaged in, which would require, on the most moderate computation, one thousand a year. There was no mode of increasing the income, the father having no profession, and being above all trade. The whole time and attention of the family was devoted to dress, fashionable diversions, and visiting a circle of neighbours, some of whom were East India nabobs, barons and lords, The

consequence was unavoidable. On the death of their parents, the children found that every foot of land, and all the goods and chattels, belonged to importunate creditors, who, after having sustained a heavy loss, eagerly seized every remainder of property; so that they saw themselves, literally, not worth a single shilling. They might, with much reason, be unhappy in their situation, as their hopes and prospects had once been so elevated; but their misery was much increased by their inability to render themselves useful in society, and to compensate the unkindness of their fortune by personal exertion; for they really had learned nothing but the arts of dress, and the expensive modes of fashionable life. Two of the sons were sent to the East Indies by the interest of a compassionate neighbour; one took to the highway, and, after a narrow escape, was obliged to transport himself into Africa: the daughters went into service, but being above it, were discarded with insults; till sick of attempting in vain, one died of disappointment, and the other sought dishonest bread in the misery

of prostitution. So ends the splendour, the luxury, the pride of a family, which, if it could have been contended with the comforts of a most valuable competency, might at this time have been flourishing in reputation, plenty, and prosperity. I have known many cases where the misery of innocent children has been caused by the vanity of unthinking parents, led astray by the ignis fatuus of vanity, aping the manners of high and fashionable life.

But what? is there no such thing as solid comfort with a moderate fortune, and in the middle state? Must we for ever labour to leave the rank in which Providence has placed us, in order to relish our existence? Must we be guilty of injustice and cruelty, in order to be happy? Believe it not. Things are not so constituted. But the votaries of vanity, though they may possess a good share of natural understanding, are usually furnished but slenderly with philosophy and religion. They know not how to choose for themselves the chief good, but, blindly following the multitude, suffer themselves to be led; in the journey of life, by the false light

of a vapour, rather than by the certain guidance of the polar star, or the magnetic needle.

I wish I could induce them to consider duly the nature and value of solid comfort. But we do consider it, say they; we consider what pleases ourselves, and we, pursue it with constancy. Are you convinced. I ask in return, that what you pursue, affords you pleasure? Is it not true, on the contrary that you live rather to please others than yourselves? You certainly live in the eyes of others, as vain and proud of externals and of trifles as yourselves, and in their applause or admiration you place your happiness. So long as you can display the gaudy appearance of gaiety and ease, you patiently submit to the real and total want of them. I urge you then again, to pursue solid comforts, and relinquish vanity. You ask me to describe what I mean by solid comforts. It is easy enough to conceive them; but as you desire it, I will attempt the obvious enumeration, and then leave you to your own dispassionate and unprejudiced reflections.

These, I think, afford solid comforts: a quiet conscience, health, one's time one's own, or if not, usefully, and innocently, and moderately employed by others; a freedom fromordinate passions of all kinds; a habit of living within one's income, and of saving something for extraordinary occasions; an ability, arising from rational œconomy, to defray all necessary and expedient expences; a habit of good humour, and aptitude to be pleased rather than offended; a preparation for adversity, love of one's family, sincerity to friends, benevolence to mankind, and piety to God. Compare this state and these dispositions with those of affected people of fashion, embarrassed in circumstances, distressed by vain cares, tossed about by various passions and vain fancies, without any anchor to keep their frail bark from the violence of every gust. But it is not worth while to dilate on the comparison; let the hearts of the deluded votaries of vanity decide in the silence of the night season, when they recline on their pillows, when the lights of the assembly are ex-

tinguished, and when the rattling of carriages is heard no more."

Anecdote.

The late Duke of Ancafter passing over Tower-hill on a very dirty day, stopped for the purpose of getting his boots cleaned. When the operation was over, on searching his pockets he found he had not less than half a guinea, which the boy said he could get changed in an instant, if his Honour would be so kind in the mean time to take care of his stool and blacking instruments. His Grace being accordingly deputed to this important charge, the boy went in quest of the change. His intention was to return, but meeting a companion less honest than himself, and telling him his errand, the other advised him to make off. „Ay, but says the first, what shall I do for my brushes and tools?“ „Oh! never mind that, leave the business to me, and you may depend on having them at our

rendez vous in less than 10 minutes." The fellow accordingly walked up with an impudent air to the spot where the Duke was guarding the tools, and began to pack them up in a violent hurry. What are you about, you rascal, said his Grace, those things are not yours.

Yes, but they are though, says the fellow, the rascal that cleaned your boots, and left you as centinel, was a debtor of mine; he is now a bankrupt and by — J'll seize both stock and block.

Anecdote of Prince William Henry.

The Prince having spent some of the summer months of the year 1786 at Plymouth, he used frequently to ride from thence to the house of

Mr. La Foray, often without any attendant; in this situation, one day he happened to be overtaken by a heavy shower, which obliged him to take shelter in the house of a cottager by the way side. Having waited for some time, his highness found his appetite some what whetted by the sight of some bacon, of which he is exceedingly fond; he asked the cottager if he could accomodate him with a slice of it? The peasant, not knowing his guest, told him, that he was welcome to as much as he pleased of it, but that he had nobody to dress it, as his wife was in the straw. The Prince asked if he could be permitted to see her? which was readiily granted. His curiosity was doubly gratified on finding the offspring to be of his own gender — a fine thriving baby, whose smiles attracted the Prince so, that he put four or five guineas on its breast, to the amazement of his host, who immediately complied with his next request, which was, that the child should be called William Henry. As soon as the royal visitant reached Mr. La Foray's, he sent a further aledge.

ment of his patronage, which he has ever since continued to the child.

Anecdote.

A young Woman in Coventry prevailed upon her dying husband to make a will, and leave her such and such particular estates as her dower; strictly, however, enjoining the executors not to permit her to receive more out of the premises than 2000 L. per ann. The husband died, and Celia put on weeds; never was woman more dejected, her grief forbade her to have a relish for public amusements, and carriage, and servants were but attendants upon vanity, not worthy the attention of a mortal. The pretty widow, with 2000 L. a year, made some noise however; and many a shoe was blackened, and many an head powdered to attract her notice; at length one of her lovers having seriously proposed marriage to her, and

she thinking, that as the six months were out, the sin or indecorum could not be charged upon her, assured the Gentleman she had no objection either to his person or manner, but she was greatly afraid that he was under some mistake, and it was her money, not herself, he wished to wed; if this was the case, he would be miserable indeed, as she had scarcely a competence where with to support herself. This the enamoured youth considered all finesse, for he had taken care to see the will before he saw her face, and clasping her in his arms, vowed he prized her charms more than gold; in short they married, and speedily after, the husband pretending to light upon the will by chance, tenderly upbraided her for not before entrusting him with the secret — she was unkind, she doubted his truth, his constancy, and was resolved to try it; however, she must be convinced now, that he married her for love, and love alone; but as she had so much money, he would thank her for 500 L., or 600 L. for a particular occasion. The lady turning round, took his hand in her's, My dear, said she, re-

member I told you I had no fortune, and I told you true, my late loved Lord left a fortune for me upon paper it is true — but not a guinea in reality do I possess; on the contrary, I want a little money from you to pay a few debts I contracted while I was single. The astonished husband stood motionless a while; at length flouncing out of the room, he determined to cut short the pain of living with one he could not love, which he immediately effected by discharging a pistol through his head.

The fashionable Pair.

Dorinda and her spouse were join'd,

As modern men and women are,

In matrimony, not in mind,

A fashionable pair.

Fine cloathes, fine diamonds and fine lace,
The finartest vis-a-vis in town,
With title, pin-money, and place,
Made wedlock's pill go gown,

In decent time by Hunter's art,
The wif'h'd for heir Dorinda bore,
A girl came next; she'd done her part,
Dorinda bred no more.

Now education's care employs,
Dorinda's brain — but ah! the curse,
Dorinda's brain can't bear the noise —
„Go take” em to the nurse! —

The lovely babes improve apace
By dear Ma'amfelle's prodigious care;
Miss gabbles French, with pert grimace,
And Master learns to swear,

„Sweet innocents!” The servants cry,
„So natural he, and she so wild:
„Laud, Nurse, do' humour 'em — for why?
„Twere sin to snub a child.”

Time runs — „My God!“ — Dorinda cries,
„How monstrously the girl is grown!
„She has more meaning in her eyes
„Than half the girls in town.”

Now teachers throng; Miss dances, sings,
Learns every art beneath the sun;
Scrawls, scribbles, does a thousand things
Without a taste for one.

Lapdogs and parrots paints, Good-lack!
Enough to make Sir Joshua Jealous,
Writes rebuffes, and has her clack
Of small talk for the fellows:

Mobs to the milliners for fashions,
Reads every tawdry tale that's new,
Has fits, opinions, humours, passions,
And dictates in virtue.

Ma'amselle to Miss's hand conveys
A billet doux; she's tre's commode,
The dancing master's in the chaise
They scower the northern road.

Away to scottish land they post,
Miss there becomes a lawful wife;
Her frolic over, to her cost
Miss is a wretch for life.

Master mean while advances fast
In modern manners and in vice,
And with a school boy's heedless haste,
Rattles the desperate dice.

Travels no doubt by modern rules
To France, to Italy, and there
Commences adept in the schools
Of Rousseau and Voltaire.

Returns in all the dernier gout
Of Brussel's point and Paris clothes,
Buys antique statues wampt anew,
And busts without a nose.

Then hey! at dissipation's call
To every club that leads the ton,
Hazard's the word; he flies at all,
He's pigeon'd and undone.

Now comes a wife the stale pretence,
The old receipt to pay new debts;
He pockets City-Madam's pence,
And doubles all his bets.

He drains his stewards, racks his farms,
Annuities, fines, renews,
And every morn his levee swarms
With swindlers and with Jews.

The guinea lost that was his last,
Desperate at length the maniac cries —
„This thro' my brain! — tis done; tis past;”
He fires — he falls — he dies!

On the Necessity and Method of encouraging in the Community the Prevalence of Virtuous love.

The passion of love possesses an influence on life so extensive and important, that the moralist, who takes it not into consideration, is guilty of a great omission. Virtuous love is not only attended with the sweetest pleasures which this life affords, but is highly conducive to the improvement of human Nature: Like the sun in the spring, whose warmth calls forth the latent powers of vegetation, love excites and cherishes some of those amiable dispositions, which would otherwise have remained for ever in a concealed and torpid state. It often improves the understanding no less than the Heart, and the transformation which Iphigenia is said to have produced in Oymon, is neither unnatural nor uncommon.

But it seems to be a just complaint, that virtuous love is of late much less frequent than it has been, and than it ought to be. **A very**

gross passion, which usurps the Name of Love, but which, instead of improving the heart or the faculties, degrades them both, is become more universal and more licentious. Where lust and libertinism greatly prevail, the hearts of the people at large are too debauched to be able to entertain a virtuous passion for a single object. Thus marriage is avoided as a restraint, or, if it is sought, it is sought from interest alone. But the greater part of women are not endowed with the gifts of fortune. How then are they to be entered into a state for which God and nature and reason and virtue evidently designed them? Their whole dependance for nuptial felicity, and indeed for the accomplishment of one great end of their existence, must rest on the power they possess of exciting a virtuous affection: a poor dependance, according to the state of morals in this age! For, with all the graces of personal beauty, and the superior charms of delicacy and sense, virtuous women will be slighted, and even despised, by the greater number of young men, who even glory in having blasted the budding blos-

soms of love in the pestilential air of a brothel, and who have sacrificed those first fine sensibilities, which return no more, to some infamous and impure prostitute. So the rose of beauty and of innocence is deprived of its bloom, and decays. He who should admire it, love it; and take it to his bosom, turns away to cull the noisome weed which stings him while he touches it, and ultimately poisons both his body and his mind.

I wish it were in the power of the moralist, to restore the rights of female innocence and beauty, and to relume the lamp of virtuous love. The virtue and happiness, of both sexes would be greatly augmented by such an event. It seems indeed, that it would be peculiarly favourable to female dignity, upon which the good morals of the world greatly depend. For whatever authority the men may claim, experience has uniformly proved, that the affairs of the world are greatly influenced by the women. If their minds are properly improved, and their sentiments duly exalted, the great influence they possess will be directed to promote all that

can render life more dignified and comfortable. But if they unite in increasing profligacy or do not exert themselves to oppose it that profligacy will be extreme. They should openly profess, not only to pursue virtue, and all that is laudable in themselves, but to value those men most, who most excel in virtue and in laudable qualities. They may rest assured, that when they cease to listen to licentious love, they will be courted with all the ardour and veneration of a pure and virtuous heart. They will rise in the ideas of the lover, and will appear to deserve the epithet of angelic, which he now often bestows on them merely in derision.

The neglected ladies may confide, that the mutual passions of the sexes is so powerful to be overcome by any human art. But it may be ill-directed, and taught to defeat its natural purpose. And here it must be confessed, that the rare appearance of virtuous love, and the neglect which virtue experience in this age, is in a great measure derived from the increase of female prostitution. Young men are allowed great liberties by the foolish indulgence of pa-

rents, and they cannot use those liberties in walking the streets, without being solicited to gratify and pall those passions, which were meant to give ardour and perseverance to a virtuous affection. It is but too probable, that the majority will listen to the syren song; and the very first debauch will take off that keen edge of sensibility which would have led to a laudable connection. In vain is some beautiful, accomplished, and innocent creature recommended to the young heir by his parents and her own beauty and merit. He declares himself averse from marriage. But why? From reason and principle? The truth is, that he has lost his sensibilities in the haunts of vice and will not marry till a rottenness of bones, and a dislocation of fortune, have rendered a nurse and a dowry desirable. But had he never fallen into the snares of the prostitute, he would have retained his natural affection, and could not have resisted yours beauty and elegance united. Some happy maid, who is now left to pine away in celibacy, would triumphantly have dragged the willing captive to the altar; but

he has learned a degree of cunning, in the regions of old Drury, which teaches him to defy beauty, and to despise the very idea of matrimony, but as it may tend to the augmentation of his fortune. With his cunning, he has probably gained diseases and debility, which are better adapted to raise a nausea than to conciliate affection. The inference I mean to draw from these remarks is, that the public good requires, that the vigilance of the magistrate should be faithfully exerted in diminishing the number of prostitution. Instead of which it has been sometimes insinuated, by the unprincipled politician of this world, that they are politically necessary.

I cannot help thinking also, that the restraints of law, which, through the interposition of avarice and ambition, have been laid on marriage, have greatly contributed to discourage virtuous love, and to promote debauchery. The marriage act, it is said, is justified by the example of foreign nations; but so also is arbitrary power, and there are few acts, which in their name and spirit, tend more to despotism

than the marriage — act. But, omitting to consider it, in a political light, I shall view it for a moment as it affects the moral of the sexes. Men marry, and ought indeed to marry, from the influence of love, as well as from the dictates of prudence. Let us then suppose the case of two young and virtuous persons powerfully struck with each other's agreeable qualities, and deeply in love. If they could be married without delay, and without a tedious attention to a variety of troublesome and expensive formalities, it is highly probable they would immediately marry. If they have not self command, the consequences of being obliged to postpone a legal union are such as terminate in shame and ruin. If they resolve to go through all the forms of the marriage — act, and to wait years for the accomplishment of their wishes, (since poor human nature cannot consistently keep alive any of its better passions during a very long time) the lover cools, or finds new objects, or learns to gratify his sensual appetites where no restraints are required. The maid is forsaken, and the lover corrupted. Had they been

married, both might have been happy and useful members of society. Marriage tends greatly to promote virtue of every sort; not only as it furnishes a lawful and natural mode of gratifying the passions, but as it calls forth industry, and renders a good character and the esteem of others desirable, because necessary to the support of a family. But though I will venture to assert, that the multiplication of restraints on the proper intercourse of the sexes naturally tends to promote an improper intercourse (since an intercourse there must be), yet I will add, that alterations in an act, in which the domestic happiness of every family in the Kingdom is interested, should not take place, but after the coolest deliberation, and the testimony of long and decisive experience. Villains, there is no doubt, will avail themselves of a freedom from restraint, to allure the incautious female into matrimony, merely for the sake of her fortune, which will perhaps be expended in supporting a courtesan. Surely some precaution must be taken by human laws to prevent this cruel species of robbery. To rob a father of his child, and then to forsake

or injure that child! — none but a father can feel the agonizing pang that rises on the reflection.

The best method of increasing virtuous love, is to pay peculiar attention to the moral and religious education of both the sexes. Polite and learned accomplishments are often attended to in such a manner as to exclude the formation of virtuous principles. As to the education of girls, in particular it has been severely, though truly said, that many of them are trained as if they were to be prostitutes by profession. They are often left unacquainted with æconomical management, or with any one art that can render them useful. The higher classes are totally at a loss even in the first management of their offspring: and it is not to be wondered at, if they, who know not how to be wives, are soon degraded to the rank of harlots. A proper education, consisting of moral, religious, literate, and æconomical instruction, cannot fail to make them set a due value on themselves, and to enable them to pursue the methods most consistent with their dignity and happiness. She who is taught

to say her prayers with constancy and devotion, and to value the testimony of a good conscience, will at once be rendered a fitter object of virtuous love, and less inclined to encourage any other. She will be respected as well as loved, as capable of becoming a valuable wife, and not merely courted with the wantonness of transitory desire, to which a long indifference and disgust frequently succeed.

The women, it must be owned, are in this age greatly their own enemies. It is a just complaint, that the men are less sensible of their beauty and accomplishments than they ought to be.

But it must be remembered, that such is the nature of man, that he despises every good which is too obvious and too plentiful. The women have confessedly laid aside reserve. The men have by a natural consequence, suspended their admiration. Ease and forwardness of address, and excessive familiarity, are established by the law of fashion; and neglect and contempt follow by the law of nature. Women was designed to be pursued, and not to pursue.

A veil increases beauty, and reserve both increases and preserve love by mixing it with respect. Where there is no respect, there is no virtuous love. What looks like it, is a devil in an angels form, even lust: an indelicate name indeed; but let it be remembered, that to bestow good names on bad things, is to give them a passport into the world, under a delusive disguise.

The understandings of women are perhaps in every respect equal to those of men when equally cultivated. It requires indeed no great share of sagacity to perceive, that they are greatly interested in diffusing among the men the ardour and sincerity of a virtuous love. Their understandings and hearts are both well able to accomplish this important purpose. I offer only imperfect hints. They will improve upon them, and shew their utility by giving them real efficacy. I doubt not but that, upon reflection, they will be as desirous as they are able, to stop the progress of female corruption by means very different from the establishment of polygamy.

*Discoveries of the Pacific Ocean,
made by Captain Cook and Clerke,
in his Majesty's Ships Resolution
and Discovery.*

Before the departure of our navigators from Tongatabao, they were invited to be present at a public solemnity, which they understood from what Poulaho had said, was on account of inviting his son and heir into certain privileges, amongst which was that of eating with his father, an honour to which he had not as yet been admitted.

„We arrived at Mooa about eight o' clock, and found the King, with a large circle of attendants sitting before him, within an inclosure so small and dirty, as to excite my wonder that any such could be found in that neighbourhood. They were intent upon their usual morning occupation, in preparing a bowl of Kava. As this was no liquor for us, we walked out to visit some of our friends, and to observe what preparations might be making for the ceremony,

which was soon to begin. About ten o' clock, my people began to assemble in a large area, which is before the Malace, or great house, to which we had been conducted the first time we visited Mooa. At the end of a road, that opens into this area, stood some men with spears and clubs, who kept constantly reciting, or chanting, short sentences, in a mournful tone, which conveyed some idea of distress, and as if they called for something. This was continued about an hour; and, in the mean time, many people came down the road, each of them bringing a yam, tied to the middle of a pole, which they laid down, before the persons who continued repeating the sentences. While this was going on, the King and Prince arrived, and seated themselves upon the arca; and we were desired to sit down by them, but to pull off our hats, and untie our hair. The bearers of the yams being all come in, each pole was taken up between two men, who carried it over their shoulders. After forming themselves into companies, of 10 or 12 persons each, they marched across the place, with a quick pace; each com-

pany, headed by a man bearing a club or spear, and guarded, on the right, by several others; armed with different weapons. A man carrying a living pigeon on a perch, closed the rear of the procession, in which about 250 persons walked.

Omai was desired by me to ask the Chief, to what place the yams were to be thus carried, with so much solemnity? but, as he seemed unwilling to give us the information we wanted, two or three followed the procession, contrary to his inclination. We found that they stopped before a morai or fia atoka of one house standing upon a mount which was hardly a quarter of a mile from the place where they first assembled.

Here we observed them depositing the yams, and making them up into bundles; but for what purpose, we could not learn. And, as our presence seemed to give them uneasiness, we left them, and returned to Poulaho, who told us, we might amuse ourselves by walking about, as nothing would be done for some time;

The fear of losing any part of the ceremony, prevented our being long absent. When we returned to the King, he desired me to tell the boat's crew not to stir from the boat; for, as every thing would, very soon be taboo, if any of our people or their own should be found walking about, they would be knocked down with clubs; nay mateed, that is, killed. He also acquainted us, that we could not be present at this ceremony; but that we should be conducted to a place, where we might see every thing that passed. Objections were made to our dress. We were told, that to qualify us to be present, it was necessary, that we should be naked as low as the breast, with our hats off, and our hair untied. Omai offered to conform to these requisities, and began to strip; other objections were then started: so that the exclusion was given to him equally with ourselves.

I did not much like this restriction: and therefore, stole out to see what might now be going forward. I found very few people stirring, except those dressed to attend the cere,

mony: some of whom had in their hands small poles, about four feet long, and to the under part of these were fastened two or three other sticks, not bigger than one's finger, and about six inches in length. These men were going toward the morai just mentioned. I took the same road, and was, several times, stopped by them, all crying out taboo. However, I went forward, without much regarding them, till I came in sight of the Morai and of the people who were sitting before it. I was now urged very strongly to go back; and not knowing what might be the consequence of a refusal, I complied. I had observed that the people, who carried the poles, passed this Morai or what I may, as well call temple and guessing from this circumstance, that something was transacting beyond it, which might be worth looking at, I had thoughts of advancing, by making a round for this purpose; but I was so closely watched by three men, that I could not put my design into execution. In order to shake these fellows off, I returned to the Malace, where I had left

the King, and from thence, made an elopement a second time; but I instantly met with the same three men; so that it seemed as if they had been ordered to watch my motions. I paid no regard to what they said or did, till I came within sight of the King's principal fiatooka, or morai, which I have already described, before which a great number of men were sitting, being the same persons whom I had just before seen pass by the other morai, from which this was but a little distant. Observing, that I could watch the proceedings of this company from the King's plantation, I repaired thither, very much to the satisfaction of those who attended me.

As soon as I got in, I acquainted the gentlemen who had come with me from the ships, with what I had seen, and we took a proper station, to watch the result. The number of people, at the fiatooka, continued to increase for some time; and at length, we could see them quit their sitting posture, and march off in procession. They walked in pairs, one after

another, every pair carrying between them one of the small poles above mentioned, on their shoulders. We were told, that the small pieces of sticks, fastened to the poles, were yams; so that, probably, they were meant to represent this root emblematically. The hind-most man of each couple, for the most part, placed one of his hands to the middle of the pole, as if, without this additional support, it were not strong enough to carry the weight that hung to it, and under which they all seemed to bend as they walked. This procession consisted of 108 pairs, and all, or most of them, men of rank. They came close by the fence behind which we stood, that we had a full view of them.

Having waited here till they all passed, we then repaired to Poulaho's house, and saw him going, but we could not be allowed to follow him; but were, forthwith, conducted to the place allowed to us, which was behind a fence adjoining to the area of the Fiatooka where the yams had been deposited in the forenoon. As we were not the only people who were excluded from being publicly present at his ceremo-

ny, but allowed to peep from behind the curtain, we had a good deal of company; and I observed, that all the other inclosures round the place, were filled with people. And yet all imaginable care seemed to be taken, that they should see as little as possible; for the fences had not only been repaired that morning, but, in many places raised higher than common; so that the tallest man could not look over them. To remedy this defect in our station, we took the liberty to cut holes in the fence, with our knives and, by this means, we could see pretty distinctly every thing that was transacting on the other side. On our arrival at our station, we found two or three hundred people sitting on the grass, near the end of the road that opened into the area of the Morai and the number continually increased, by others joining them. At length arrived a few men carrying some small poles, and branches or leaves of the cocoa nut tree; and, upon their first appearance, an old man seated himself in the road, and, with his face toward them. He then retired back, and the others advancing to the middle of the area,

began to erect a small shed; employing; for that purpose, the materials above mentioned. When they had finished their work, they all squatted down for a moment, before it, then rose up and retired to the rest of the company. Soon after came Poulaho's son, preceded by four or five men, and they seated themselves a little aside from the shed, and rather behind it. After them appeared twelve or fourteen women of the first rank, walking slowly in pairs, each pair carrying between them a narrow piece of white cloth extended, about two or three yards in length. These marched up to the Prince, squatted down before him; and, having wrapped some of the pieces of the cloth they had brought round his body, they rose up, and retired in the same order to some distance on his left, and these seated themselves. Poulaho himself soon made his appearance preceded by four men, who walked two and two abreast, and sat down on his son's left hand, about twenty paces from him. The young Prince then quitting his first position, went and sat down under the shed, with his attendants; and

a considerable number more placed themselves on the grass, before this royal canopy. The Prince himself sat facing the people, with his back to the Morai. This being done, three companies, of ten or a dozen men in each, started up from amongst the large crowd a little after each other, and running hastily to the opposite side of the area, sat down for a few seconds; after which they returned in the same manner to their former stations. To them succeeded two men, each of whom held a small green branch in his hand, who got up and approached the Prince, sitting down for a few seconds, three different times as they advanced; and then turning their backs, retired in the same manner, inclining their branches to each other as they sat. In a little time two more repeated this ceremony.

The grand-procession which I had seen march off from the other morai now began to come in. To judge of the circuit they had made, from the time they had been absent, it must have been pretty large. As they entered the area they marched up to the right of the shed,

and having prostrated themselves on the grass, deposited their pretended burthens (the poles above-mentioned) and faced round to the Prince. They then rose up and retired in the same order, closing their hands, which they held before them, with the most serious aspect and seated themselves along the front of the area. During all the time that this numerous band were coming in, and depositing their poles, three men, who sat under the shed with the Prince, continued pronouncing separate sentences, in a melancholy tone. After this, a profound silence ensued for a little-time, and then a man, who sat in the front of the area, began an oration (or prayer,) during which, at several times, he went and broke one of the poles which had been brought in by those who had walked in procession. When he had ended, the people sitting before the shed separated, to make a lane, through which the Prince, and his attendants passed, and the assembly broke up.

We slept that night at the King's house, and next day after dinner the ceremonies began again.

We were strictly enjoined not to walk out; but I had resolved to peep no longer from behind the curtain, but to mix with the actors, if possible. With this view I stole out from the plantation, and walked towards the morai, the scene of the solemnity. I was several times desired, to go back, by people whom I met; but I paid no regard to them; and they suffered me to pass on. When I arrived at the morai, I found a number of men, seated on the side of the area, on each side of the road that leads up to it. A few were sitting on the opposite side of the area; and two men in the middle of it, with their faces turned to the morai. When I got into the midst of the first company, I was desired to sit down; which I accordingly did. Where I sat, there were lying a number of small bundles or parcels composed of Cocoanut leaves, and tied to sticks made into the form of hand barrows. All the information I could get about them was, that they were taboo. Our number kept continually increasing; every one coming from the same quarter. From time to time, one or another of the company turned

himself to those who were coming to join us, and made a short speech: in which I could remark that the word *arekee*, that is King; was generally mentioned. One man said something that produced bursts of hearty laughter from all the crowd; others of the speakers met with public applause. I was several times, desired to leave the place; and, at last, when they found that I would not stir, after some seeming consultation, they applied to me to uncover my shoulders as theirs were. With this request I complied, and then they seemed to be no longer uneasy at my presence.

I sat a full hour, without any thing more going forward, beside what I have mentioned. At length the Prince, the women and the King, all came in, as they had done the day before. The Prince being placed under the shed, after his father's arrival, two men, each carrying a piece of mat, came repeating something seriously and put them about him. The assembled people began their operations and first, three companies ran backward and forward across the area, as described in the account of the proceeding

of the former day. Soon after the two men, who sat in the middle of the area, made a short speech or prayer; and then the whole body, amongst whom I had my place started up, and ran and seated themselves before the shed under which the Prince, and three or four men, were sitting. I was now partly under the management of one of the company, who seemed very assiduous to serve me. By his means, I was placed in such a situation, that if had been allowed to make use of my eyes, nothing that passed, could have escaped me. But it was necessary to sit with down-cast looks, and demure as maids.

Soon after, the procession came in, as on the day before; each two persons bearing on their shoulders a pole, round the middle of which a cocoa-nut leaf was plaited. These were deposited with ceremonies similar to those observed on the preceding day. This first procession was followed by a second; the men composing which brought baskets, such as are usually employed by this people to carry provisions, and made of palm leaves. These were

followed by a third procession, in which were brought different Kinds of small fish; each fixed at the end of a forked stick. The baskets were carried up to an old man, whom I took to be the Chief Priest, and who sat on the Prince's right hand, without the shed. He held each in his hand, while he made a short speech or prayer; then laid it down, and called for another, repeating the same words as before; and thus he went through the whole number of baskets. The first were presented one by one on the forked sticks, as they came in, to two men, who sat on the left; and who, till now, held green branches in their hands. The first fish they laid down on their right, and the second on their left. When the third was presented, a stout looking man, who sat behind the other two, reached his arm over between them, and made a snatch at it, also did the other two, at the very same time. Thus they seemed to contend for every fish that was presented; but as there were two hands against one, besides the advantage of situation, the man behind got nothing but pieces for he never quitted his hold,

till the fish was torn out of his hand; and what little remained in it, he shook out behind him. The others laid what they got on the right and left alternately. At length, either by accident or design, the man behind got possession of a whole fish, without either of the other two so much as touching it. At this the word *marecai*, which signifies very good, or well done, was uttered in a low voice throughout the whole crowd. It seemed, that he had performed now all that was expected from him; for he made no attempt upon the few fish that came after. These fish, as also the baskets, were all delivered by the persons - who brought them in, sitting; and in the same order and manner, the small poles, which the first procession carried, had been laid upon the ground.

The last procession being closed, there was some speaking or praying by different persons. Then on some signal being given, we all started up, ran several paces to the left, and sat down with our backs to the Prince, and the few who remained with him. I was desired not to look behind me. However, neither the injunction,

nor the remembrance of Lot's wife, discouraged me from facing about. I now saw that the Prince had turned his face to the morai. But this last movement had brought so many people between him and me, that I could not perceive what was doing. I was afterward assured, that at this very time, the Prince was admitted to the high honour of eating with his father; which, till now, had never been permitted to him; a piece of roasted yam being presented to each of them for this purpose. This was the more probable, as we had been told, beforehand, that this was to happen during the solemnity; and as all the people turned their backs to them, at this time, which they always do when their monarch eats.

After some little time, we all faced about, and formed a semicircle before the Prince, leaving a large open space between us. Presently there appeared some men coming toward us, two and two bearing large sticks, or poles, upon their shoulders, making a noise that might be called singing, and waving their hands as they advanced. When they had got close up to us,

they made a shew of walking very fast, without proceeding a single step. Immediately after, three or four men started up from the crowd, with large sticks in their hands, who ran toward those new comers. The latter instantly threw down the poles from their shoulders, and scampered off; and the others attacked the poles, and having beat them unmercifully, returned to their places. As the pole-bearers ran off, they gave the challenge, that is usual here in wrestling; and not long after, a number of stout fellows came from the same quarter, repeating the challenge, as they advanced. These were opposed by a party, who came from the opposite side almost at the same instant. The two parties paraded about the area for a few minutes, and then retired, each to their own side. After this there were wrestling and boxing matches for about half an hour. Then two men seated themselves before the Prince, and made speeches, addressed, as I thought, entirely to him. With this the solemnity ended, and the whole assembly broke up."

*Verses to the Memory of Henry
Ecroyd, of Edgonden, Lancashire,
lately deceased, one of the People
called Quakers.*

If yet thick sobs, and interruptive sighs
Permit thy plaints coherently to flow,
Muse, from the bed of dumb distress arise,
And in harmonious numbers pour thy woe,

Tho' such the feelings of the wounded heart,
That mourns a friend, a relative so dear;
Faint are thy colours, impotent thy art;

O, my full breast! thou canst not match
them here,

For those, to whom Alcander's worth was known,

Their poignant grief no bitter heightening
 needs ;

Unwonted meltings seize eaven hearts of stone:
Ev'n the rude rustic flow and softly treads.

Lo, ev'ry face the gloom of anguish wears,
 Moist ev'ry cheek, and silent ev'ry tongue:
 There is a native rhetoric in tears,
 Which speaks lost worth more forcibly than
 song.

Is there who knew, and not lament the dead?
 How lost to goodness is that mind ma-
 lign!
 Ne'er may my threshold sound beneath his
 tread,
 And ever distant be his home from mine!

But ye, who ne'er his lib'ral deeds observ'd,
 Who, far remote, his merits never prov'd,
 Know you a man, who ne'er from virtue
 swerv'd,
 By pleasure, int'rest, sophistry unmov'd?

A Man, with sense and science largely fraught,
 Of manners courteous, and of heart hu-
 mane,
 Whom never suppliant indigence besought,
 Nor modest helplessness approach'd, in vain;

A man, though injur'd, placable and kind,
 Studious each vengeful purpose to control;
Studious and skill'd to harmonize and bind,
 In bonds of amity each jarring soul?

Such lived Alcander, such Alcander died;
 Thrice happy you, if such a man you know,
You know where judgment, probity reside,
 You know where honour's genuine waters flow,

Think then, alas! perhaps the hour is near,
 (The awful hour, when most remote, is nigh)
All sudden sick'ning in his fair career,
 Think you behold that son of goodness die!

A group of lovely daughters left forlorn;
 Think you behold, of friends a mournful train,
Think you behold, by age and hardships worn,
 Full many an artist ask employ in vain.

Then, if your hearts be form'd in feelings mould
 Those hearts a pang of keen distress will feel,
Then, if you can, your sympathy withhold,
 Then, if you can, the struggling grief conceal.

What tho' no idle pageantry be worn,
Each fun'ral foppery tho' his friends disown;
Do all that wear the sable vesture mourn?
Or is affliction felt by such alone?

What tho' from ivy'd * tow'r, or spiry fane,
„No pealing bells” lamentful accents roll,
Nor, widely founding o'er the cottag'd plain,
Bid thrilling sorrow seize each rustic soul?

When fall the bad, when proud oppressors die,
„No pealing bells” lamentful accents roll,
Nor, widely founding o'er the cottag'd plain,
Bid thrilling sorrow seize each rustic soul?

When fall the bad, when proud oppressors die,
No pealing bell can make the peasant
mourn:

When drops the good, spontaneous is the sigh,
Spontaneous tears bedew his honour'd urn.

* From a lone tow'r, with rev'rend ivy crow'nd.
The pealing bell awak'd the solemn sigh.

S H E N S T.

Long shall Philanthropy her vot'ry weep,
 All lonesome ling'ring in th'unsocial dale;
 And Piety distrestful vigils keep.
 And white-rob'd Candour hang the head,
 and wail.

Long, long, the stranger, as he passes by,
 „There good Alcander dwelt,” shall pausing
 say,
 Survey the friendly dome with tearful eye,
 With swelling breast pursue his weary way.

Epilogue to the Maid of Honour.

Written by Mr. Colman.

Spoken by Mrs Siddons.

Well, Sirs! our English ancients are agreed,
 A maid of honour, is a maid indeed!
 Tis not alone among the virgin band,
 Demure behind the chair of state to stand;

To groan beneath the labours of the loom,
A walking pageant of the drawing-room;
To hear the small-talk of small Lords in-
waiting,

Or trifle with White Wands, inclined to pra-
ting ;

No! 'tis her province, firmly to support,
Intrench'd in the strong fences of a court,
That citadel, where thousand dangers wait,
And female honour holds her awful state!
Harmless, with busy hum and empty sound,
The filken Court-flies' buz and flutter round;
They, like *Fulgenzio*, are with scorn dismiss'd,
So weak, 'tis scarce a triumph to resist.

But when *Bertoldos* true blood royal, vie —
Then, then's the glorious effort to *deny*!
To prove, with all a woman's graces on her,
She's still a *Maid*, a real *Maid of Honour*!

Yet, ah! Camiola, thy fate was hard!
Severe the sentence of our rigid bard!
What! nip a beauteous maiden in her bloom,
And in a convent all her charms entomb!
Consign her fortune, blast her of her youth,
Though one swain's falsehood proves another's
truth;

While she, like Cato, finds from each adorer
„Her bane and antidote are both before her!
Sicilian Maids of Honour were thus undone.
Ah Maids of Honour, act not thus in London!
Here, in chaste dew sweet roses bait the
morn,

Undoom'd to wither on the virgin thorn,
Stern Romish doctrines, strict Italian rules
Suit not the freedom of our British schools:
Our Wiser law a sager code exhibit;
Our milder church such sacrifice prohibits.
Should some false Lord, betroth'd, his contract
And at the altar's foot the maid forsake,
In comes the serjeant to distrain his lands —
And while some young Attorney ready stands
In comes the readier Priest to join their hands.
Nay c'en the widow, who her lost love grieves,
Here takes those birds our Maid of Honour
leaves.

The Flower.

Not the dew-drop besprinkling the rose,
 Nor the vi'let, the first of the vale,
 More beauties, tho' blended disclose,
 Than the flow'r I late found on the dale.
 When I found it, to pity was due
 A sigh for the soil so severe;
 And hence favour'd, it flourish'd anew,
 On the bosom of Phœbe the fair.

The breeze that perchance us'd to stray,
 Or the sun that so carelessly shone,
 It mourn'd not, — her breath was the may,
 And her eye a more nourishing sun,
 With her cheek, tho't would vie, and in vain
 With her bosom in softness compare;
 One must own where a semblance could reign,
 'T was the nearest to Phœbe the fair.

'Tis told, and the tale I believe,
 That chasteness of Heav'n is the child;
 For the skywoven vest of the eve,
 And the tears of the sky are less mild,

To the fair flow'r the tears of the fky,
 As the funbeam at day dawn were dear;
 Ah! marvel we not, it should die,
 On the bosom of Phœbe the fair,

The cowslip that blooms unconfin'd,
 Transplanted may pine in the bow'r;
 For to vary what soil is assign'd,
 Not the Oak, not a shrub can endure:
 On the virtues so wont to rely
 Such a heart, what deceit could ensnare;
 Ah! marvel we now, it should die,
 On the bosom of Phœbe the fair.

Its spice gave the breath of the West,
 And the tulip its velvet in vain,
 And the rainbow so lavishly drest,
 Those tints that no art can retain,
 Yet their flight, tho' no art could delay,
 Will no season these failings repair?
 Ah, now! what a tear can convey?
 That tear shall be Phœbe's the fair.

Anecdotes.

As swift was fond of scenes in low life, he missed no opportunity of being present at them, when they fell in his way. Once when he was in the country, he received intelligence, that there was to be a beggar's wedding in the neighbourhood. He was resolved not to miss the opportunity of seeing so curious a ceremony; and that he might enjoy the whole completely, proposed to Dr. Sheridan that he should go thither disguised as a blind fiddler, with a bandage over his eyes, and he would attend him as his man to lead him. Thus accoutred they reached the scene of action, where the blind fiddler was received with joyful shouts. They had plenty of meat and drink, and plied the fiddler and his man with more than was agreeable to them. Never was a more joyous wedding seen. They sung, they danced, told them stories, cracked jokes &c. a vein of humour more entertaining to the two guests, than they probably could have found in any other meeting on a like occasion. When they were about

to depart, they pulled out their leather pouches, and rewarded the fiddler very handsomely. The next day the Dean and the Doctor walked out in their usual dress, and found their companions of the preceding evening scattered about in different parts of the road, and the neighbouring villages, all begging their charity in doleful strains, and telling dismal stories of their distress. Among these, they found some upon Crutches, who had danced very nimbly at the wedding; others stone blind, who were perfectly clear-sighted at the feast. The Doctor distributed among them the money which he had received as his pay; but the Dean, who mortally hated those sturdy vagrants, rated them soundly; told them in what manner he had been present at the wedding, and was let into their roguery, and assured them, if they did not immediately apply to honest labour, he would have them taken up, and sent to jail. Where upon the lame once more recovered their legs, and the blind their eyes, so as to make a very precipitate retreat.

A Nobleman, who from obscurity had raised himself, by the most distinguished merit, to a Peerage, being in company some time ago with a number of the most noble ancient families of the Kingdom, became the object of their wit and raillery, on account of his infant nobility. With a design, therefore, to pique him in the tenderest point, they turned their discourse on the honours derived alone from Nobility of birth, each extolling the achievements of his ancestors in the warmest language.

At last it came to this Nobleman's turn to speak, when the rest of the company were scarce able to contain themselves from laughter, expecting that he must leave the room in the utmost disorder. But how great was their astonishment, and even their shame, when this truly illustrious Personage, with the greatest composure, and good humour, addressed them thus: „My Lords, I acknowledge, that all of you have given, a very flattering account of your ancestors, but from this I can only gather, that the honours you enjoy, were thus singly delivered by hereditary succession into your

hands; but my Lords, my plea, thank heaven, is widely different; I have the virtuous satisfaction of saying more than you all, that I obtained my honours by my *own abilities*; I shall therefore have the superior pleasure of transmitting them unsullied to my successors, for them to boast of." —

When a late beautiful but immortal Countess was resident in Paris, she was accosted one evening, at the theatre, by an elegant looking young man, who made himself so pleasing to her, that she permitted him to know her name and residence. The next day he waited on her; he was still more engaging than the evening before; — he sung, he played, and threw out the most charming bon-mots. Some Ladies entered; they did not know him, but all agreed that he was delightful. He continued his visits a fortnight, every day making a still farther progress in her Ladyship's good graces: he was suffered to talk of his passion, and the moment approached which was to crown it. „I must

positively know what you are, Sir, said she, you have avoided this: but I consent to your wishes on no other terms." The young man finding himself thus pressed, confessed that he was a mercer in the suburb St. Antoine. And how could you have the presumption, rejoined the indignant fair one, to address a woman of my rank? Do you know, Sir, that I am the daughter of an English Earl, and the grand daughter of a Duke? As she spoke she pulled the bell — shew this honest shop-keeper the street, and bid the porter burn the lists in which his name appears. „Still more to testify her contempt, she sent the next day, and ordered him to bring her some silks, when the late so favoured *beau garçon* was admitted no farther than the hall, and was paid his bill by the foot man. Strange that the pride of a family should be so lively in a heart, in which the pride of virtue had been long extinct!

In the reign of Queen Anne a Gentleman was driving post to London over Hornlow

heath, when his chaise was stopped by two highwaymen, who with dreadful imprecations called out to him to deliver his money. The Gentleman happened to have in the chaise, at the time, cash, to a very great amount, the loss of which would have been his utter ruin. He had not a minute to reflect, and yet, with astonishing composure and presence of mind, he instantly hit upon an expedient, which extricated him from his danger: he told the robbers that his life was doubly in their hands, as they might take it themselves, or deliver him into the hands of justice, out of which he could be released but by death, as he was the unfortunate General Macartney, for the apprehending of whom, on account of the death of Duke Hamilton, the Queen had, by proclamation, offered so great a reward: he implored, therefore, their compassion, and entreated them not to take his money, as, by being deprived of the means of escape he must unavoidably be apprehended. The robbers consulted for a few minutes, and then informed him, that they had agreed to grant part of his request, namely,

not to take his money from him; but, on the other hand, as money was absolutely necessary to them, and as they could get more by apprehending than by robbing him, they said he must submit to be carried before some Magistrate, as they were determined to deserve and claim the reward offered for his apprehension. The Gentleman rejoiced at hearing the intelligence, and having been carried before a Justice of the Peace, who happened to know the person of General Macartney, he was discharged, not being the person — but the two highwaymen were, on his story, committed?

Dissertations, Moral and Critical.

On the subject of the revival of letters, Dr. Beattie treats at large in his Dissertation on Fable and Romance, and makes, among many others, the following remarks on Petrarch and the Troubadours.

„To investigate, says he, all the causes that brought about the revival of letters, is now impossible. The ages immediately preceding this great event were profoundly ignorant; and few memorials of them remain. The crusades, bloody and unnatural as they were, seem to have given a new and a favourable impulse to the human soul. For the remains of those wars, who lived to return home, brought along with them marvellous accounts of Asia, and of the misfortunes, triumphs, and other adventures that had there befallen them. Thus, it may be supposed, that the imagination of Europeans would be elevated, their memory stored with new ideas, and their curiosity awakened. The human mind, thus prepared, naturally betakes itself to invention. Or if we believe the dawn of modern literature to have been previous to, or coeval with, the first Crusade, it is not absurd to imagine, that the same spirit of activity, however raised, which made men think of signaling themselves in feats of arms at home, or in quest of adventures abroad, might also stimulate the mental powers, and cause genius to exert

itself in new ways of thinking, as well as of acting. The wars of Thebes and of Troy are undoubtedly to be reckoned among the causes that gave rise to the literature of Greece.

Be this however as it will, certain it is, that, about the beginning of the 12th. century, or perhaps a little earlier, there appeared, in the country of Provence, a set of men, called Troubadours, who are to be considered as the fathers of modern learning. That country, known of old by the name of the Roman Province, is situated in a genial climate: and, from its vicinity to Marceilles, which was a Greek colony, and from having so long enjoyed the benefit of Roman arts and manners, we need not wonder, that when all the rest of Europe was in a rude state, it should retain some traces of ancient discipline. An obvious advantage it must have had, in this respect, over Rome; owing to its distance from, the seat of Papal despotism: which in those days was friendly to ignorance; though in a later period, under Leo, it favoured the cultivation of arts and sciences.

The word Troubadour, in its etimological sense, differs not much from the Greek word poet; the one denoting an inventor, and the other a maker. In Italian, trovare signifies to find, or to invent; trovatore is a finder, inventor, or composer of poetry: and trovatore and troubadour are plainly of the same origin.

The Troubadours made verses in the Provençal tongue; which (as might be conjectured from the situation of the country) resembled partly the Italian, and partly the French, and is said to have had in it many Greek words and idioms, which it owed, no doubt, to the neighbouring city of Marseilles. It seems to have been the first modern tongue that was put in writing, or employed in composition. And the rank of some of those who composed in it (for many of the Troubadours were princes), and the wandering life which others of them led, made it quickly circulate through the western world.

The first poets of Greece sung their own verses; but the first Provençal bards only composed poems; leaving it to an inferior order of

men call'd Jongleurs, to sing them. This at least was the general practice ; though occasionally, no doubt, the former might sing, and the latter compose. Both were inclined to a wandering life ; but the singer more professedly than the poet ; though they sometime went in company. The Jongleur studied to recommend himself by various arts ; by playing on musical instruments, by imitating the songs of birds, by jumping through hoops ; and by all sorts of leger demain. Hence, probably, our word Juggler.

No poets were ever held in higher esteem, than the Troubadours Raimond the fifth, count of Provence, exempted them from taxes. They went through many nations, and, wherever they went, they found patrons and patronesses. The ladies were particularly ambitious of being celebrated by them, and would rather submit to be teized with the importunities of their love, than venture by rejecting them to incur their hatred : for as the Troubadour was extravagant in panegyrick, he could be qually so in satire, when he thought himself affronted or despised, —

This passion for that sort of renown, which poets pretend to give, may be accounted for, perhaps, from the ignorance of Letters, which then prevailed in all ranks, and especially among the fair sex. Bernard de Vendadour: mentions it as one of the accomplishments of Queen Eleanor, who was married first to Louis the seventh of France, and afterwards to Henry the Second of England, that she could read.

Considering the gallantry of the times, and the attention paid to these poets by the ladies, it is natural to suppose, that love would be a chief theme in their compositions. And so in fact it was. But this love, though in some instances it might be genuine, had so much formality in it, that I can hardly believe it to have been any thing else, for the most part, than a verbal parade of admiration and attachment, in which the heart had little concern, and which aimed at nothing further, than to secure the protection of the fair, and the noble. The Provençal poet went to the court of some Prince or lord; where he was no sooner established, than he began to compose sonnets in praise of

his patron's wife, and to feign, or to fancy, himself in love with her. This happened, not to one only, or to a few, but almost to the whole species of these adventurers; so that it would seem to have been the mode, and a thing of course. To unmarried ladies it does not appear, that much devotion, was paid: I suppose, because they had little to bestow, in the way either of pecuniary, or of honorary, favour.

But Petrarch's passion for Laura, though disinterested, seems to have been in some degree fictitious, or at least, not quite so serious a matter as many people imagine. „He was wretched to show he had wit,” as the song says: he loved after the Provençal fashion: He wanted to make passionate verses; and Laura, being a beautiful lady, and a married one too, with a pretty romantic name, suited his poetical purposes as well as Dulcinea del Toboso did the heroick views of Don Quixote. Had his heart been really engaged, he could not have, gone on, from day to day, in the same strain of elegant and elaborate whining: a sincere passion would have allowed him neither time nor tranquillity

for such amusement — what is observed, in the old aphorism, of violent grief, that it is silent, and of flight sorrow, that it vents itself in words, will be found to hold true of many of our affections. Hammond was not in love, when he wrote his elegies; as I have been informed on good authority: and Young, while composing the most pathetic parts of the Night thoughts, was as chearful as at other times. These are not the only instances that might be mentioned.

*Singular Vows made by Knights in
the Times of Chivalry.*

Personal valour dictated these vows; of which The following are examples: „James d’Endelee, says Froissart, in his History, had made a vow, that, in the next battle in which the King of England, or either of his sons, should appear, he would be the first assailant, the best warrior

on their side, or that he would die in the attempt." Du Guesclin, being at the siege of Montcontour, swore never to eat meat, nor put off his clothes, day or night, till he had taken the place; and his squire of honour, at the siege of Bressiere, in Poitou, promised, before God, to plant, that day, on the tower of the city, the banner of his master, which he carried, crying, „Du Guesclin! Du Guesclin!" or 'to die in the attempt. — The same history reports, that the besieged made vows to eat all their beasts, and; as their last resource, to eat one another, in the rage of hunger, rather than yield the town; while the besiegers, on their part, swore to maintain the siege through lives, and die in battle, or take the place by the force of assault. — The most extraordinary of these vows was that of the peacock, or pheasant, made by the knight on the bird, as will be presently related. These noble birds, for so they were stiled, perfectly represented, by the brightness and variety of their colours, the Majesty of their Kings and the superb vestments with which they were adorned, when they held their ple- niary or full courts.

The old Romancers observe, that the peacock and pheasant were, as well as venison, the particular food of brave and gallant knights. —

„Gaston, the fifth of that name, says Favin, who had been created a Peer of France by Charles II. betrothed to the daughter of that Prince, Magdalen of France, and adorned with the Order of the Star, determined to celebrate the accumulated honours by a magnificent feast, given at Tours, in 1458, to be followed by songs, which he ordered to be published abroad. This banquet was composed of five services; and seven entremets, or small plates of dainties, usually served at the tables of the great, just before the fruit. In one of these entremets they brought, in a large vessel, a peacock alive, which had at its neck the arms of the Queen of France; and round the vessel were ranged various flags and streamers, carrying the arms of all the Princesses and Ladies of the Court; who where very proud of this honour shewn them by the Count de Foix; and so magnificent was this feast, that it appeared an earthly paradise. These entremets were first devised to occupy

the guests in the interval between the grand services. They were exhibited before the reign of St. Louis, at the marriage of his brother Robert, at Compiègne in 1237; and by Charles V, at a feast he gave in 1378, to the King of the Romans. The remains of this ancient magnificence, says De Thon, were seen at the marriage of the Prince of Navarre, in 1572 with the sister of the King; and at another feast, which the Queen gave, the following year, to the Duke of Anjou, King of Poland: and a taste for these ancient pleasures was preserved, at Florence, to the year 1600 at the banquet given, in that city, for the marriage of Mary de Medicis with Henry IV.

The plumage of the fine birds presented at these splendid entertainments, was considered, by the ladies of Provence as the richest ornament with which they could decorate the Troubadour, who celebrated their praise: the feathers were interwoven in the crown, given as a recompense for the poetic talents he consecrated to the celebration of valour and of gallantry; and a figure of the peacock was the

prize of the knights themselves. At a feast, given for the peace made in 1659, by the city of Marseilles. „The Trombadour,” says father Menestrier, „came crowned with peacocks feathers, which had been formally devoted to them by the Ladies of Provence. The eyes, represented in their plumage, expressed the attention of all the world to these Troubadours.” Pope Paul III send to King Pepins a consecrated sword, and accompanied it with a mantle interwoven with the peacock’s feathers.

But the highest glory of this bird was the most singular vow made on it, which was performed in the following manner: the day on which the knights were to take their solemn vows a peacock or pheasant, sometimes roasted, but allways dressed and garnished out with its finest feathers, was brought in, with great dignity, by the ladies or the young gentlewomen, in a large gold or silver vessel, in the midst of a numerous company of assembled knights. They presented this dish to each knight, who made his vow on the bird; after which, they carried it back, and placed it on a table, to be distribu-

ted among the assistants. The skill of the person who carved it consisted in dividing the parts so nicely, that all present might have a share. In the romance of Lancelot de Lae, there is a great eulogy given to King Artus, for having carved the peacock, at the round table, so much to the satisfaction of a hundred and fifty knights, seated at the feast, that they were all content with the share assigned them.

The old Romancers, who wrote on this singular vow, inform us, that the ladies, or young gentlewomen, after presenting the bird to every knight, chose one of the most valiant knights to accompany them in this ceremony, and to direct the peacock to that knight whom he esteemed the bravest; which being done, the knight directed cut up the bird, and distributed it in his fight. So high a preference bestowed on eminent valour was not accepted, till after a long, and modest resistance, and confessing themselves the least worthy of this honour: in the same manner as the knights admitted into the order of the Holy Ghost, protested they were wholly undeserving of so glorious a distinction.

The account of the singular ceremony which passed at Lisle, also, in 1453, on the conferring this order, at the Court of Philip the Good, Duke of Burgundy, is too curious to be omitted; it was exhibited upon occasion of the crusade against the Turks, when the conquest of the Eastern empire was accomplish'd by the taking of Constantinople; and is thus described by Matthew de Couci, and Olivier de la Marche, who where at this feast: „The necessary time for the preparations, and arrival of the knights, was appointed in several feasts given by the principal Lords; the last of which was that of the Duke of Cleves, when they proclaimed the banquet of his uncle the Duke of Burgundy, which, according to the ancient custom, was to be given eighteen days from that time. The proclamation was thus made: a lady, mounting on the table where the Duke of Burgundy was seated, by a step made for that purpose, kneeled down before him, and placed on the head of that Prince a chaplet, or crown of flowers; from hence the custom of offering, at balls, a nosegay to the person who is to give

the next entertainment. When the 18 days was passed, the Duke of Burgundy drew together his whole court, and the nobility of his different states, to his banquet, which was the annunciation of the high mysteries of religion and of knighthood: when if the magnificence of the Prince was admired in the multitude and abundance of the services, it was still more conspicuous in the elegant spectacles displayed in the entremets, or curious and dainty dishes, brought in between the services and the fruits; by which the feast was rendered more pompous and amusing. There appeared in the hall divers decorations, machines, figures of men, and extraordinary animals, trees, mountains, rivers, and a sea with vessels on it: all these objects were intermixed with personages, with birds, and other living animals, who were in motion in the hall, or on the great table, and represented the actions relative to the design the Duke had formed; which was, to exhibit the feasts of the palace of Alcine, in the ancient Court of France. It is astonishing to conceive what must have been the extent of the hall, which

contained such a spacious table, or rather so vast a theatre, with the ground necessary for the action of so many machines and persons: without reckoning the multitude of the guests, and his household and court; and also accommodation for foreign lords who arrived there, and particularly for the two allied Kings.

Two houses in Mexico he appropriated to animals; the one for birds, which did not live by prey; the other for those of prey, quadrupeds, and reptiles. There were several chambers belonging to the first, and galleries supported on pillars of marble, all of one piece. These galleries looked towards a garden, where, in the midst of some shrubbery, ten fish ponds were formed, some of them of fresh water for the aquatic birds of rivers, and others of salt water for those of the sea. In other parts of the house were all sorts of birds, in such number and variety as to strike the Spaniards with wonder, who could not believe there was any species in the world wanting to the collection. They were supplied with the same food which they fed upon while they enjoyed their liberty,

either feeds, fruits or insects. For those birds which lived on fish only, the daily consumption was ten Castilian pesos of fish (according to the testimony of the conqueror Cortez, in his letters to Charles the Fifth) which is more than three hundred Roman pounds. Three hundred men says Cortez, were employed to take care of those birds, besides their physicians, who observed their distempers, and applied timely remedies to them. Of those three hundred men, some procured them their food, others distributed it, others took care of their eggs at the time of their incubation, and others picked their plumage at certain seasons of the year; for besides the pleasure which the King took in seeing so great a multitude of animals collected together, he was principally careful of their feathers, not less for the sake of the famous Mosaic images, than of the other works which were made of them. The halls and chambers of those houses were so many in number, as the conqueror above mentioned attests, that they could have accommodated two great Princes with all their retinue. This celebrated house was situated in

the palace where, at present the great convent of St. Francis stands.

The other house, appropriated to the wild animals, had a large and handsome court, with a chequered pavement, and was divided into various apartments. One of them contained all the birds of prey, from the royal eagle species. These birds were distributed, according to their species, in various subterraneous chambers, which were more than seven feet deep, and upwards of seventeen in length and breadth. The half of every chamber was covered with flat stones; and stakes were fixed in the wall, on which they might sleep, and be defended from rain. The other half of the Chamber was only covered with a lattice, through which they enjoyed the light of the sun. For the support of these birds, were killed daily near 500 turkeys. In the same house were many low halls, filled with a great number of strong wooden Cages, in which lions, tygers, wolves, coyotto, and wild cats were confined, and all other kinds of wild beasts, which were fed upon deer, rabbits, ha-

res, techichis and other animals, and the intestines of human sacrifices.

The King of Mexico not only kept all the Species of Animals which other Princes do for state, but likewise such as by nature seemed to be exempted from slavery, namely, crocodiles and serpents. The serpents were kept in large casks or vessels: the crocodiles in ponds, which were walled round. There were also various ponds for fish, two of which that are remaining and still beautiful, we have seen in the palace of Chapshepec, two Miles from Mexico.

Montezuma, who was not satisfied with having every sort of animal in his palace, also collected there all irregularly formed men, who either from the colour of their hair, or of their skin, or some other deformity in their persons, were oddities of their species. An humour, this, however, not unattended with beneficial consequences, as it gave maintenance to a number of miserable objects, and delivered them from the inhuman insults of their other fellow-creatures.

All his palaces were surrounded with beautiful gardens, where there was every kind of beautiful flower, odoriferous herb, and medicinal plant. He had likewise woods inclosed with walls, and furnished with variety of game, in which he frequently sported. One of those woods was upon an island in the lake known at present among the spaniards by the name of Pinon.

Of all these palaces, gardens, and woods, there is now remaining the wood of Chapoltepec only; which the spanish Viceroy's have preserved for their pleasure. All the others were destroyed by the conquerors: They laid in ruins the most magnificent buildings of antiquity; sometimes from an indiscreet zeal for religion, sometimes in revenge, or to make use of the materials. They neglected the cultivation of the royal gardens, cut down the woods, and reduced that country to such a state, that the magnificence of its former Kings could not now find belief, were it not confirmed by the testimonies of those, who were the causes of its annihilation.

Women of Antiquity how employed.

In the earlier age of antiquity, it was not inconsistent with the highest dignity, to act in what we should reckon the meanest of menial employments. Gideon and Arunah assisted in the various Labours of husbandry. Abraham went and brought a calf from the flock, skinned it, and gave it to his wife, who dressed it: then he himself took butter and milk, and when he had dressed it, set it before the angels and stood by them under a tree, a custom to this day continued among many of the eastern nations, especially in the Levant; where nothing is more common than to see their Prince's fetch home from their flocks, and kill whatever they have pitched upon for the use of their families; while the Princesses, their wives or daughters prepare a fire, and perform the office of an European Cook-maid.

Another part of female employment in the earlier ages, was grinding corn, the ancients had not, and in many countries they have not

mills so constructed as to go by wind or water; there were only two small stones, the uppermost of which was turned by the hand, a task generally performed by two women. Such were used in Egypt in the time of Pharaoh; for Moses, in the relation of the plagues which infected that country on account of the Israelites, says, that the first born throughout all the land died, from the first born of Pharaoh who was upon the throne, to the first born of the maid — servants who were behind the mill. They were used in the time of our saviour, who says, „Two Women shall be grinding at the mill; the one shall be taken and the other left.” They are used at this day all over the Levant, and even in the North of Scotland, where the women who turn them have a particular song which they sing, intended perhaps to divert them from thinking on the severity of their labour. When the women had grinded their corn into meal, it was likewise their province to make it into bread. Sarah was ordered by her husband, when he entertained the angels, to make Cakes for them. Cakes among many of the ancients were offered

on the altars of their gods, from which custom even the Israelites did not altogether abstain, as the scriptures frequently inform us, that their women baked Cakes to the Queen of Heaven.

Pasturage was almost the only method of subsistence in the times we are speaking of; and the Women of every rank and condition, as well as the men, were not exempted from attending on the flocks, drawing water for them to drink, and doing all the other offices which the nature of such an employment required. Pasturage obliged the Israelites, and other inhabitants of the East, to embrace a wandering life, that they might procure fresh food for their flocks. Instead, therefore of dwelling in houses, as we do, they erected only tents, for the convenience of frequent removals; these tents were made of camels hair and wool, the spinning and weaving of which was a part of the occupation of the women; and from the time that cloth was substituted as a covering for the body, instead of the skins of animals, the whole operation of making it devolved also on the women, who

waved it in the most simple manner, by conducting the wool with their fingers instead of a shuttle.

In countries where the arts are but in their infancy, every man is generally his own artificer. The men make the various instruments which they employ in their work, and the women make the cloth for covering themselves and their families; but in the days of Moses, the Israelites seem to have been advanced a few degrees beyond this date. Metallurgy seems to have made a considerable progress; even in the time of Abraham they had instruments, probably of steel for sheering their sheep. Abraham had a sabre, which he drew to sacrifice his son Isaac; and they had even arrived to works of taste in gold and silver; they must therefore have been at this period more advanced in the arts than the Greeks at the Time of the siege of Troy, whose arms and shields were only made of copper: or than many savage nations at this time, whose arms are only hardened wood, sometimes pointed with flints or bones of animals.

The History of Ancient Greece, its Colonies, and Conquests; from the earliest accounts till the Division of the Macedonian Empire in the East.

The character of Alexander is drawn by Dr. Gillies in the following masterly manner:

„Alexander was of a low stature, and, somewhat deformed; but the activity and elevation of his mind animated and ennobled his frame. By a life of continual labour, and by an early and habitual practice of the gymnastics exercises, he had hardened his body against the impressions of cold and heat, hunger and thirst, and prepared his robust constitution for bearing such exertions of strength and activity, as have appeared incredible to the undisciplined softness of modern times. In generosity and in prowess, he rivalled the greatest heroes of antiquity; and in the race of glory, having finally outstripped all competitors, became ambitious to surpass

himself. His superior skill in war gave uninterrupted success to his arms; and his natural humanity, enlightened by the philosophy of Greece, taught him to improve his conquests to the best interests of mankind. In his extensive dominions, he built, or founded, not less than seventy cities, the situation of which being chosen with consummate wisdom, tended to facilitate communication, to promote commerce, and to diffuse civility through the greatest nations of the earth. It may be suspected, indeed that he mistook the extent of human power, when in the course of one reign, he undertook to change the face of the world; and that he miscalculated the stubbornness of ignorance, and the force of habit, when he attempted to enlighten barbarism, to soften servitude, and to transplant the improvements of Greece into an African and Asiatic soil, where they have never been seen to flourish. Yet let not the designs of Alexander be too hastily accused of extravagance. Whoever seriously considers, what he actually performed before his thirty — third year, will be cautious of determining what he

might have accomplished, had he reached the ordinary term of human life. His resources were peculiar to himself; and such views, as well as actions, became him, as would have become none besides. In the language of a philosophical historian, he seems to have been given to the world by a peculiar dispensation of Providence, being a man like to none other of the human kind.

From the part which his father Philip and himself acted in the affairs of Greece, his history has been transmitted through the impure channels of exaggerated flattery, or malignant envy. The innumerable fictions, which disgrace the works of his biographers, are contradicted by the most authentic accounts of his reign, and inconsistent with those public transactions, which concurring authorities confirm. In the present work, it seemed unnecessary to expatiate on such topics, since it is less the business of history to repeat, or even to expose errors, than to select and impress useful truths. An Author, ambitious of attaining that purpose, can seldom indulge the language of general panegyric. He

will acknowledge, that Alexander's actions were not always blameless; but after the careful examination, he will affirm, that his faults were few in number, and resulted from his situation rather than from his character. From the first year of his reign, he experienced the crimes of disaffection and treachery, which multiplied, and became more dangerous, with the extent of his dominions and the difficulty to govern them.

Several of his lieutenants early aspired at independance; others formed conspiracies against the life of their master. The first criminals were treated, as we have already seen, with a lenity becoming the generous spirit of Alexander. But when Philotas, the son of Parmenio, and even Parmenio himself, afforded reason to suspect their fidelity; when the macedonian youths who, according to the institution of Philip, guarded the royal pavilion prepared to murder their sovereign, he found it necessary to depart from his lenient system, and to hold with a firmer hand the reins of government. Elated by unexampled prosperity, and submissive

reverence of vanquished nations, his loftiness disgust'd the pride of his European troops, particularly the Macedonian nobles, who had been accustomed to regard themselves rather as his companions, than subjects. The pretensions which sound policy taught him to form and to maintain, of being treated with those external honours ever claimed by the monarchs of the East, highly offended the religious prejudices of the Greeks, who deemed it impious to prostrate the body, or bend the knee, to any mortal sovereign. Yet had he remitted formalities consecrated by the practice of ages, he must insensibly have lost the respect of his Asiatic subjects. With a view to reconcile the discordant principles of the victors and vanquished, he affected an immediate descent from Jupiter Ammon, a claim liberally admitted by the avarice or fears of the Libyan priests, and which, he had reason to expect, could not be very obstinately denied by the credulity of the Greeks and Macedonians, who universally acknowledged that Philip, his reputed father, was remotely descended from the Grecian Jupiter.

But the success of his design, which had entitled him, as son of Jupiter, to the same obeisance from the Greeks, which the Barbarians readily paid him as monarch of the East, was counteracted, at first by the secret displeasure, and afterwards by the open indignation, of several of his generals and courtiers. Nor did the conduct of Alexander tend to extricate him from this difficulty. With his friends, he maintained that equal intercourse of visits and entertainments, which characterised the Macedonian manners; indulged the liberal flow of unguarded conversation; and often exceeded that intemperance in wine, which disgraced his age and country.

On such occasions his guests, or entertainers, enjoyed and abused the indecent familiarity to which the temper of Alexander, corrupted by prosperity and flattery, was no longer able to endure. A scene of drunken debauchery, which must appear highly disgusting to the propriety of modern manners, proved fatal to Clitus, who, emboldened by wine, daringly insulted his prince, vilified his noblest actions,

and derided his pretensions to divinity. The King, being likewise intoxicated, was no longer master of himself, when Clitus, who had been once carried from his presence, returned a second time to the charge, and behaved more insolently than before. In an unhappy moment, Alexander thrust a spear into the breast of his friend: but instantly repenting his fury, would have destroyed himself by the same weapon, had he not been prevented by his attendants. The bitterness of his repentance, and the pungency of his remorse, which neither flattery could soften, nor sophistry appease, rendered his life burdensome, and his actions inconsistent. At times, he assumed the Persian dress and ornaments; displayed the pomp of oriental despotism; employed, and often preferred the Barbarians; and, in several passages of his reign, this successful, but unhappy, conqueror appears to have been beset with flatterers, surrounded by conspirators, adored by the passive submission of his eastern subjects, and insulted by the licentious petulance of the Greeks and Macedonians.

The indignation or jealousy of the latter, tinged the fairest of his actions with dark and odious colours. About a year before his death, a scene was transacted at Opis on the Tigris, which shews the difficulties of his situation, and magnanimity by which he overcame them. Having assembled the Macedonian troops, he declared to them his pleasure, that such as felt themselves unable, through age or infirmities, to undergo the fatigues of war, should be honourably discharged from the service, and safely conducted to their respective provinces. This proposal, which ought to have been accepted with gratitude, was heard with disgust. The soldiers reflected, that the army had recently increased by an accession of thirty thousand Barbarians, armed and accoutred after the European fashion, trained to the Grecian discipline and exercises, and instructed in the arts and language of the victors. The King, they thought, no longer cared for the service of his veterans, and therefore dismissed them with contempt. The spirit of sedition seized the camp: the Macedonians unanimously demanded their dischar-

ge; some adding with scoffs. „That he had no farther use for them; his father Ammon could fight his battles.” At these words, the King sprung from the rostrum on which he stood, and commanded the most audacious to be seized by his Targeteers, and conducted to immediate execution. This prompt severity appeased the rising tumult. The soldiers remained motionless and silent, doubtful or terrified. Alexander again mounted the rostrum, and spoke as follows: It is not my design, Macedonians, to change your resolution. Return home, without hindrance from me; but before leaving, the camp, first learn to know your King and yourselves. My father Philip (for with him it is ever fit to begin) found you, at his arrival in Macedon, miserable and hopeless fugitives; covered with skins of sheep; feeding among the mountains some wretched herds, which you had neither strength nor courage to defend against the Thracians, Illyrians, and Treballi. Having repelled the ravagers of your country, he brought you from the mountains to the plain, and taught you to confide, not in your fastness

ses, but in your valour. By his wisdom and civility, enriched you with mines of gold, instructed you in navigation and commerce, and rendered you a terror to those nations, at whose names you used to tremble. Need I mention his conquests in Upper Thrace, or those still more valuable in the maritime provinces of that country? Having opened the gates of Greece, he chastised, the Phocians, reduced the Thessalians, and, while I shared the command, defeated and humbled the Athenians and Thebans, eternal foes to Macedon, to whom you had been successively tributaries, subjects, and slaves. But my father rendered you their masters; and having entered the Peloponnesus, and regulated at discretion the affairs of that Peninsula, he was appointed; by universal consent, general of combined Greece; an appointment not more honourable to himself, than glorious for his country. At my accession to the throne, I found a debt of five hundred talents, and scarce sixty in the treasury. I contracted a fresh debt of eight hundred; and conducting you from Macedon, whose boundaries seemed unworthy

to confine you, safely crossed the Heles pont, though the Persians, still commanded the sea. By one victory, we gained Jonia, Aeolia, both Phrygias, and Lydia. By our courage and activity, the provinces of Syria, and the strength of Palestine, the Antiquity of Egypt, and the renown of Persia, were added to your empire. Your's now are Bactria and Aria, the productions of India, the fertility of Assyria, the wealth of Iusa, and the wonders of Babylon. You are generals, princes, satraps. What have I reserved for myself, but this purple and diadem, which mark my preeminence in toil and danger! Where are my private treasures? Or why should I collect them? Are my pleasures expensive? You know that I fare worse than many of yourselves; and have in nothing spared my person. Let him, who dares, compare with me. Let him bare his breast, and I will bare mine. My body, the fore part of my body, is covered with honourable wounds from every sort of weapon. I often watch, that you may enjoy repose; and to testify my unremitting attention to your happiness, had determi-

ned to send home of the aged and infirm among you, loaded with wealth and honour. But since you are all desirous to leave me, Go! Report to your countrymen, that, unmindful of the signal bounty of your King, you entrusted him to the vanquish'd Barbarians. The report, doubtless, will bespeak your gratitude and piety.

Having thus spoken, he sprang from the rostrum, and hastened to the palace, accompanied only by his guards, during two days, none were admitted to his presence: On the third, he called the Persian nobles of distinction, and distributed among them the principal departments of military command. He then issued orders, that certain bodies of the Barbarian Infantry and Cavalry should be called the royal batalion, and royal cohort, and by such other names as commanded the greatest respect. Apprized of these innovations, the Macedonians, who had long remained in confusion before the tribunal, affraid to follow Alexander and affraid to allow his retiring unattended, flocked around the palace, and deposited their arms at the gate,

humbly requesting to see their King, and declaring that they would never stir from the place, till their tears had moved his compassion. Alexander came forth, beheld their abasement, and wept. The affecting silence, marked by alternate emotions of repentance and reconciliation, was at length broke by Callines, a man highly esteemed in the Cavalry: „Thy Macedonians, O King! are grieved that the Persians alone should be called thy kindred, and entitled as such to embrace thee, while none of themselves are allowed to taste that honour. Alexander replied” „From this moment you are all my kindred.” Callines then stepped forward and embraced him; and several others having followed the example, they all took up their arms, and returned to the Camp with shouts of joy, and songs.

Of all men, (if we believe the concurring testimony of his historians) Alexander was the most mindful of his duty to the gods. To thank heaven for the happy issue of this transaction, he celebrated a solemn sacrifice, and, after the sacrifice, an entertainment for the principal of

his European and Asiatic subjects. The Macedonians were next to his person; the Persians next the Macedonians; the Græcian priests and Persian magi joined in common libations, invoking perpetual concord, and eternal union of empire, to the Macedonians and Persians. Soon afterwards, the invalids, whose dismissal had produced the mutiny, gladly returned home. Alexander discharged their arrears, allowed them full pay until their arrival in Macedon, and granted each soldier a gratuity of two hundred pounds sterling. He again shed tears at parting with upwards of ten thousand men, who had served him in so many glorious campaigns; and, as a testimony of his affectionate concern for their safety, appointed Craterus, whom he loved as his own life, to be their conductor.

Such was the life of this extraordinary man, whose genius might have changed and improved the state of the ancient world. But the spirit of improvement is transient, and demands perpetual efforts: the sources of degeneracy are permanent and innumerable. It seems at first sight to be regretted, that by neglecting to pro-

vide for the succession to his throne, he left the field open for those bloody wars among his captains, which long desolated the earth. Yet the difficulties, with which he himself was obliged to struggle, might teach him the impossibility of securing the empire for the infancy of his son Hercules, or the weakness of his brother Aridaeus. The principles of royal succession were never accurately ascertained in Maedon; and the camp of a conqueror could not be expected to prove a good school of moderation or Justice. The first measure adopted by his generals was, to set aside the natural claim of Hercules, born of the daughter of Darius, and to appoint Aridaeus, together with the fruit of Roxana's pregnancy, if she brought forth a son, to be joint heirs of the monarchy. This whimsical destination announced little union or stability. Perdiccas in virtue of possessing the ring or seal of his deceased master, assumed the regency, the troops and provinces were divided among Antigonus, Ptolemy, Craterus, and other chiefs, who, having been formerly the equals, disdained to remain the inferiors, of

Perdiccas.' Each general trusted in his sword for an independant establishment; new troops were raised and disciplined; leagues formed and broken: the children and relations of Alexander, who became successively prisoners in different hands, all perished miserably; nor was there any cessation of crimes and calamities, or any permanent settlement of the provinces, until the battle of Issus in Phrygia confirmed Ptolomy in the possession of Egypt, and Seleucus in that of Upper Asia. The issue of the same battle gave Macedon and Greece to Cassander, and Thrace, with several provinces of Lower Asia, to Lyfimachus.

The great Kingdoms of Syria and Egypt, which continued thence forward, till subdued by the Romans, to be governed by the respective families of Seleucus and Ptolemy, never generally adopted the language or manners of their Grecian Sovereigns. In Egypt, the first successors of Alexander accomplished the commercial improvements planed by that prince; and the Kings both of Egypt and of Syria affected, in their magnificent courts, to join the arts and

elegance of Greece to the pomp and luxury of the East. But their ostentation was greater than their taste their liberal characters were effaced by the continual contact of servitude; they sunk into the softness and insignificance of hereditary despots, whose reigns are neither busy nor instructive; nor could the intrigues of women and eunuchs, or ministers equally effeminate, form a subject sufficiently interesting to succeed the memorable transactions of the Grecian republics.

Anecdote of Dr. Young.

Walking in his garden at Welwyn, in company, with two Ladies (one of whom he afterwards married) the servant came to tell him a Gentleman wished to speak with him. „Tell him, says the Doctor, I am too happily engaged to change my situation.” The Ladies insisted upon it that he should go, as his visitor

was a man of rank, his patron, his friend; and, as persuasion, had no effect, one took him by the right arm, the other by the left, and led him to the garden gate, when finding resistance was vain, he bowed, laid his hand upon his heart, and in that expressive manner, for which he was so remarkable, spoke the following lines:

Thus Adam look'd when from the garden
driven,

And thus disputed orders sent from Heaven:

Like him I go, but yet to go am loth;

Like him I go, for angels drove us both.

Hard was his fate, but mine still more
unkind,

His Eve went with him, but mine stays
behind.

On Lord Mansfield falling with Lady Edward Bentinck from a Bench in the Ball room at Tunbridge-Wells, and losing his wig.

(By a Lady.)

Who wou'd not think is perfect bliss,
In such a gallant cause as this,
With such a Fair to fall?
How cou'd a Courtier be afraid?
When youth and beauty claim'd his aid,
The sacrifice was small.

Fair nymph! for thee the rustic squire
Wou'd leave his hounds; the bard his lyre,
His quill, and laurel crown;
The Monk wou'd cease to count his beads,
The pilgrim throw aside his weeds,
The senator his gown.

Mourn not ye Judges, when we tell,
„How from the Bench, Earl Mansfield fell;“
For Justice thus replies;

„Without a Wig — without a gown,
„He still must equally be known,
„Pre — eminently wise.

„Not unto outward forms confined,
„His bright, hi comprehensive mind,
„In every dress the same;
„Diffuses o'er the world its ray,
„And keeping death and time at bay,
„Glows with one steady flame.”

On the same. By a Lady.

When he to whom Astrea gave her laws,
Became endanger'd by a trivial cause,
The Goddess caught, and sav'd the falling sage,
And bade his wisdom bless another age.

*An Invocation to the Nymph of the
Spring at Tunbridge Wells, on
Lord Mansfield's having expressed
an Intention of leaving the Place.*

By a Lady.

Arise, fair Naiad! from thy well;
Arise, and tune the vocal shell.
• Try ev'ry soft bewitching art,
To charm the ear, and please the heart,
Till Mansfield shall thy voice obey,
And near thy spring consent to stay.
Sweetly warble in his ear,
„Health, and all her train are here;
„Health, whose liberal hand bestows,
„Nights of undisturb'd repose,
„Hours of social mirth and glee,
„Days of soft tranquillity.”
Nymph! at thy pellucid spring
Ruddy Health delights to dwell,

Fanning with her magic wing
 The mineral sparks that fill thy well
 And o'er the surface of the stream,
 Hope sheds her fascinating beam.

Bacchus! rosy God of wine,
 Must to thee the palm resign.
 His sweets nectarious may impart
 A short-lived banquet to the heart;
 May dissipate the gloom of care,
 And shield the sufferer from despair;
 May bid the slave forget his chains,
 The exil'd wretch his native plains,
 And by a transient joy suspend,
 The anguish of an injured friend.
 Yet long the vision cannot last;
 With reason, sorrow's force returns,
 The dream of happiness is past;
 The slave perceives his chain, and mourns.
 Again the lover feels his pains,
 Again the injured friend complains;
 The artificial spirits cease to blaze,
 And weaken'd Nature, rapidly decays.
 But thou, oh Nymph! canst cheer mankind;
 Invigorate the drooping mind;

Bid faded Beauty re-assume,
 Her sprightly grace, her roseate bloom;
 Give spirit to the languid eye,
 And banish from the breast Dejection's sigh;
 While o'er thy sparkling fountain bends,
 The wisest Judge, the best of Friends;
 Nymph of the stream! indulgent Heaven,
 The grateful task to thee has given,
 To bid him from thy well receive
 The renovating draught; — and live.
 Thy power has made those eyes benign,
 With all their former lustre shine.
 Science and Art no longer mourn:
 Again they see his health return;
 And hear his tuneful lips dispense,
 The words of purest eloquence.

*Answer of the Nymph of the Spring
at Tunbridge Wells, to the Invo-
cation, written on Lord Mans-
field's declared Intention of lea-
ving the Place.*

Say, whence that voice, which thus so sweetly
sings

Around the margin of my healing springs;
Has any sister of th' harmonious Nine
Left fair Castalia's fount, to visit mine?

But ah! not one of all the Muses choir,
Nor the soft warblings of a Burrell's lyre,
Not all the various arts which mostly please,
The bliss of friendship, and the love of ease,
Can longer here invite a Mansfield's stay;
The public welfare hastens him away,
Eliven'd by my streams, and purer air,
Britannia's health is now his only care.

And lo! Astrea, with a solemn call,
Remands her favourite to her sacred Hall,

To poise again her scales with equal hand,
 And due obedience with her sword command,
 Whilst from his seat, with reverential awe,
 He speaks the oracles and ornament of law.
 For such high duties, heaven at first design'd
 The Patriot sage — a blessing to mankind.
 Thus spake the Najad, from her watry cell,
 And Mansfield bids, with wishful lingering
 look — Farewel.

*Verses inscribed to Lord Mansfield,
 after his leaving Tunbridge Wells
 1784.*

By a Gentleman of that Place.

Whilst Mansfield here, as good as great,
 Adorn'd this heathful, blest retreat;
 Our suns with brighter lustre shone,
 Our hours more chearfully pass'd on;

The Muses tun'd their sweetest song,
 And harmoniz'd the festive throng;
 The Loves and Graces form'd the ball,
 And social pleasures gladden'd all.

But since Astræa call'd away
 Her's, and our pride — how dull the day!
 How chang'd the scene! — A silent gloom
 Shades every walk, and every room;
 Forlorn, the Nymphs and swains retire,
 And mute is Burrel's charming lyre;
 Our rural plains around all seem to mourn
 And join the general prayer for his return.

*On the Death of a late obscure
 surgeon.*

By an eminent hand.

Condemn'd to hope's delusive mine,
 As on we toil from day to day,
 By sudden blasts, or slow decline,
 Our social comforts drop away.

Well tried through many a varying year,
See L—v—t— to the grave descend;
Officious, innocent, sincere,
Of ev'ry friendless name the friend.

Yet still he fills affection's eye,
Obscurely wise, and coarsely kind;
Nor letter'd arrogance, deny
Thy praise to merit unrefin'd.

When fainting nature call'd for aid,
And hov'ring death prepar'd the blow,
His vig'rous remedy display'd
The power of art without the shew.

In misery's darkest Caverns known,
His useful care was ever nigh,
Where hopeless anguish pour'd his groan,
And lonely want retir'd to die.

No summons mock'd by chill delay,
No petty gain disdain'd by pride,
The modest wants of every day
The toil of ev'ry day supply'd.

His virtues walk'd their narrow round,
Nor made a pause, nor left a void;
And sure th'eternal Master found
The single talent well employ'd.

The busy day, the peaceful night
Unfelt, uncounted, glided by;
His frame was firm, his pow'rs were bright,
Though now his eightieth year was nigh.

Then with no throbbing fiery pain,
No cold gradations of decay;
Death broke at once the vital chain,
And forc'd his soul the nearest way.

Upon the Ant, and the moral reflection which accompanies it.

"The ant is an object well worth our notice being a creature of a very singular structure. The head large, adorned with two pretty horns, each having 12 joints. Its eyes are protuberant and pearled: it has jaws saw-like or indented, with seven little teeth, that exactly tally, opening sideways, and able to gape very wide a sunder; by the help whereof it is often seen grasping and transporting bodies of three or four times its own bulk and weight. It is naturally divided into the head, the breast, and the belly or tail, each of these parts joining to the other by a very slender ligament. From the breast part, three legs come forth on either side. The tail is armed with a sting, which the animal uses only when provoked; but then a poisonous liquor is conveyed by it, into the wound, occasioning pain and swelling. The whole body is cased over with a sort of armour, so hard as scarce to be penetrated by a lancet,

and thick-set with shining whitish bristles. The Legs &c. are all covered with hair, but much smaller and of a darker colour.

Upon opening an ant-hill, we shall see them carrying in their mouths, and securing with great solicitude small whitish bodies, usually called their eggs. These, however, are not eggs, but ants, in their aurelia state, each encompassed with an integument of its own spinning. We might have conjectured it is, from their largeness in proportion to a perfect ant; but the microscope fully proves it, by discovering too their real eggs, of an oblong oval figure about the size of a grain of sand *) ninety whereof would not extend the length

*) It is proper to inform the Reader, that, wherever in these observations microscopical objects are compared with a grain of sand, which commonly was the measure Mr. Loewenhock made use of, we must understand it to mean a grain of coarse sea sand usually called scouring sand, which is equal in highness to several grains of our common inland house sand, or writing sand. But to make our calculation still more

of an inch, nor a hundred and seventy be equal in bigness to one of these aurelia inclosed in its case. These minute eggs produce maggots, which after a time spin themselves coverings, become aurelias, and then ants. The parents affection for their young in the aurelia state is, so strong, that when danger threatens, they instantly run away with them and will sooner die, than leave them. There are several sorts of ants differing both in size and colour; and towards the end of summer many of them are seen having four wings. These, it is said are males."

The French Academy has published a curious account of ants, from whence the following particulars are abstracted.

„Every ant's nest has a strait hole leading into it about the depth of half an inch; which afterwards runs sloping downwards to the public magazine, where the grains they collect are sto-

certain, we must suppose them of such a size, that a hundred of them, placed in a row, shall extend an inch in length.

red up: and this is a different place from that where they rest and eat.

Their corn being kept under ground, would shoot and grow, did they not prevent it by biting out the germen or bud before they lay it up; but this they constantly do, for if their corn be examined, no bud will be found there in, nor if sowed in the earth, will it ever vegetate. Were it, however to lie continually in the ground, the moisture would occasion it to swell and rot, and make it unfit for food. But these inconveniencies they find means to remedy by their vigilance and labour, in the following manner.

They gather very small particles of dry earth, which they bring out of their holes every sunshiny day, and place them in the heat.

Every one of them brings in her mouth a particle of this earth, lays it by the hole, and then goes to fetch another: so that in the space of a quarter of an hour, a vast number of such small particles of dried earth are heaped round the hole. Their corn is laid upon this earth

when under ground, and covered with the same. When these particles of earth are brought out, they fetch out their corn likewise, and lay it round this earth, making two heaps about the hole, one of dry particles of earth, and the other of grains of corn. Last of all, they fetch out the remainder of their dry earth where on the corn was laid. They never go about this work unless the weather be clear, and the sun very hot: but when both are favourable, they perform it all most every day.

The Author of this account had found a nest of ants in a box of earth standing out from a window two stories high; whence they made excursions both upwards to the top of the house where some corn lay in a garret, and downward into a garden, which the window overlooked. The situation of this nest obliged them to go up or down a great way before they could possibly meet with any thing; but he found notwithstanding, that none of them ever returned empty, but every one brought a grain of wheat, rye, or oats, a small seed, or even a particle of dry earth, if nothing else could be got. Some

travelled to the farther end of the garden, and, with prodigious labour, brought heavy loads from thence. It required four hours, as he learned by frequent observation, to carry a pretty large grain or seed from the middle of the garden to the nest; and he computed therefrom, that an ant works as hard as a man who should carry a heavy load 12 miles a day.

The pains these ants took to carry grains of corn up a wall to the second story, climbing all the way with their heads downward, must be exceeding great. Their weariness was shown by their frequent stops at the most convenient places; and some appeared so fatigued and spent, they could not reach their journey's end; in which case, it was common to see the strongest ants, which had carried home their load, come down again and help them. Sometimes they were so unfortunate as to fall down with their burdens, when just in sight of home; but when this happened, they seldom lost their corn, but carried it up again.

He saw one, he says, of the smallest ants, carrying a large grain of wheat with incredible pains; when she came to the box where the nest was, she, and her load together, tumbled back to the ground. Going down to look for her, he found, she had recovered the grain, and was ready to climb up again. The same misfortune befel her three times, but she never let go her hold, nor was discouraged; till, at last, her strength failing, she was forced to stop, and another ant assisted her to carry home her load to the public stock.

How wonderful is the sagacity of these insects! how commendable their care, diligence, and labour! how generous their assistance of one another for the service of the community! how noble their public virtue, which is never neglected for the sake of private interest! In all these things they deserve our notice and imitation — A contemplative mind will naturally turn its thoughts from the condition and government of ant hills, to that of nations; and reflect that superior beings may possibly consider human kind, and all their solitudes and

toils, pride, vanity, and ambition', 'with no more regard than we do the concerns of these little creatures.

This address, industry, and sagacity, such wise precautions, such just measures, and such regular procedures, in the animals, necessarily supposes that they are directed by an intelligence of a superior nature.

See thro' this vast extended theatre
Of skill divine, what shining marks appear!
Creating power, is all around express'd,
Thy God discover'd, and his care confess'd;
Nature's high birth her heavenly beauties show;
By ev'ry feature we the parent know,
Th' expanded spheres, amazing to the sight,
Magnificent with stars, and globes of light;
The glorious orbs, which heaven's bright host
compose,
The imprison'd sea, that restless ebbs and flows;
The fluctuating fields of liquid air,
With all the curious meteors hov'ring there;
And the wide region of the land, proclaim
The power divine, that rais'd the mighty frame!
Blackmore upon Creation,

„To thee, eternal self-existing Creator of,
the universe, whose will is nature's law! om-
niscient, omnipresent, all bountiful, and gra-
cious! to thee be paid by all thy creatures,
thanksgiving, and adoration, till time shall be
no more!”

A Melancholy Fact.

Ye, who love anecdotes, read the following
beautiful lines — when ye have read them, you
shall know to whom they appertain.

To Miss L —

Sweet echo! vocal nymph, whose mimic tongue
Return'd the music of my Delia's song;
Oh! still repeat the soft enchanting lay,
That gently steals the ravish'd soul away!
Shall sounds like these in circling air be lost,
And in the stream of vulgar noises lost!
Ye guardian sylphs, who listen while she sings,
Bear the sweet accents on your rosy wings;

With studious care the fading notes retain,
 Nor let that tuneful breath be spent in vain;
 Yet if too soon the transient pleasures fly,
 A charm more lasting shall their loss supply,
 While harmony, with each attractive grace,
 Plays in the fair proportion of her face,
 Where each soft air, engaging and serene,
 Beats measure to the well tun'd mind within;
 Alike her singing and her silence move,
 Whose voice is music, and whose looks are love.

Well, Gentlemen and Ladies, this little morceau you will allow to be a sweet one. It was publish'd a year or two ago in the new's papers — we will not say, by Mr. Tickell, but in his name; and his wife was said to be the subject. As she had been a public singer on the stage (as well as her sister, Mrs. Sheridan, and as Mr. Tickell had taken her from it, the lines were extremely to his purpose, and they were swallowed by the Public as his.

But, Ladies and Gentlemen, if you have the curiosity to search, you will find them in the Gentleman's Magazine for November, so

far back as the year 1740; many years before most of us were in existence. They were inscribed to a Miss L. most luckily for those who wished to give the reputation of them to the husband of Mrs. Liuley. But the fair, the unhappy object of them, was called Miss Lynch; not a public singer, but of a genteel family in a western county.

„But why unhappy Sir?” — Listen to the story. Miss Lynch, with all that loveliness, all that sweetness, all that harmony, described in those verses, had many opportunities of marriage; but her heart was devoted, and she reserved her hand to bestow with it: The person thus honoured by her partiality was then in a learned profession — he is so still; but so high — *so very high!* that it becomes not us to direct the finger of censure towards him. He was then a young man, and susceptible of the fascination; to which the gloomiest characters, the haughtiest, and the most frigid, must at some period or other bow down to: Miss Lynch, in yielding this personage her heart, believed herself only returning a pure and ardent passion.

Her fathers house was within a few miles of a city, to which, in the course of his profession, this Gentleman was frequently carried. He used to be invited to sleep there, and received every mark of hospitality from its amiable inhabitants. His addresses to the young Lady were open, and their marriage was looked forward to, by her friends as an event not more desirable than certain. Whether the Gentleman, in his conduct towards her, had formed a regular system of seduction, or whether accident and untooked for opportunity occasioned her ruin, was never known; but ruined she was, Her parents discovered that she was with child — they at first believed that a private marriage had taken place; and where somewhat piqued that a union, to which they had looked forward to with so much pleasure, should be solemnized without their participating of its felicity.

How, or at what period, the miserable Lady made her parents acquainted with her misfortune, was never made public; but the agonies, the horrors which on every side attended the

discovery, may be in some measure conceived. The lover was written to; he returned no answer. He was threaten'd — without avail. The Lady herself wrote to supplicate, to plead for her *fame*, for her *Life*! but all in vain. In this conflict the weeks and months wore away, and she became — a mother! a mother without a Husband!

Some motive at length operated on the lover. Whether it was shame, or repentance, or fear that his practice might be injured by so black a trait of character, we know not — but surely it could not be love. He arrived, however, three days after the birth of his Child, and presented himself at the bedside of its mother — I am come, he said, to marry you. The Lady replied with an indignant air — You are come too late! My family are covered with disgrace, and my parents are sinking beneath their daughter's shame — a shame you cannot now wipe out. Had you married me before I became the mother of a b—d, and before my dishonour was divulged to the world, a whole life of grateful and submissive love

should have repaid you; as it is: I refuse not only to be your wife, but I refuse to live. No sustenance has entered these lips since the excruciating hour of labour, and none shall enter there; the sorrows your name cannot hide, I am hastening to carry to the grave.

The Lady kept her word — resolutely continuing to refuse food; and the man who was so tardy in his justice, followed her in a few days to her grave.

*Anecdote of the King of Prussia,
communicated from Sans Souci.
July 24th 1786.*

The King after a hearty but moderate breakfast, (chiefly upon rich cake, choice fruit, and Tokay), enters his cabinet for the dispatch of business, and sits down between two tables; upon the one he puts the dispatches for the home department, upon the other the dispatches for the foreign department — One morning

his Majesty opened a letter directed to him, signed A. Christian. The Corrector told his Majesty, That as it was well known that he (the King) had *no religion*, he would therefore advise him to consecrate to his conversion the few hours he might still have to live, otherwise his Majesty would be damned for ever." — The King shewed this epistle to his physician, who just happened to come in; „Only look at that, Doctor," said his Majesty, how I am used? And then gravely placed the letter among the dispatches for the home department.

Anecdote of Baron Montesquieu.

After the Baron's return to France from visiting every part of Europe, and residing two years in England, he said that Germany was fit only to travel in; Italy to reside in; England to think in; and France to live in.

Epitaph.

In St. George, Hanover Square, Burying-ground.

Near this place lyes the Body of

The Rev. Laurence Sterne, A. M.

Died Septbr. 13. 1768. aged 53 years.

„Ah! mollitor ossa quiescant.”

If a sound head, warm heart, and breast humane,
Unfully'd worth, and soul without a stain;
If mental pow'rs could ever justly claim
The well won tribute of immortal fame.
Sterne was the man, who, with gigantic stride,
Mow'd down luxuriant follies far and wide.
Yet what, tho' keenest knowledge of mankind
Unseal'd to him the springs that move the mind;
What did it boot him? ridiculed, abus'd,
By fools insulted, and by prudes accus'd!
In his, mild reader, view thy future fate;
Let him despise what t'were a sin to hate!

This monumental stone was erected to the memory of the deceased by two Brother Masons; for although he did not live to be a member of their society, yet all his incomparable

performances evidently prove him to have acted by rule and square: they rejoice in this opportunity of perpetuating his high and irreproachable character to after ages.

The History of Greece, from the Accession of Alexander of Macedon, till its final subjection to the Roman Power; in Eight Books.

There is reason to believe, that the martial disposition of Alexander grew up the stronger from the impressions he received in his youth. The reign of Philip had been a series of wars; and the manners of his court, and even the language spoken in it, were all the military stile.

Alexander besides, had taken an early predilection for the character of Achilles, which even in his riper age, appears to have operated powerfully on his mind. Aristotle, to whom the care of his education was intrusted, had with great judgment recommended to him to

make the writings of Homer his particular study, as containing the most useful precepts, both for forming a Prince, and for the Government of a people. But, unluckily, among the many illustrious personages, whose manners the father of poetry has delineated, the young prince fixed upon Achilles for his model. He did not consider, that it was far from the poet's intention to propose to us „the violent, implacable warrior, to whom every claim is just that can be supported by force of arms,” as a perfect model for imitation. The poet only meant to show that devastation the fierce passions make, in the noblest minds; and of what fatal ills, to the human species in general, they are productive. But Achilles, Alexander had been told, was one of his progenitors; and therefore he viewed these excesses with partiality: Possibly also it may be said, that he was the more struck with his character, on account of the resemblance it bore to his own. They were the features of Alexander, which he admired in Homer's hero. But, whatever were the causes that contributed; to strengthen in him this turn

to military glory, it is certain, that indulging it in the wanton manner he did, and the repeated scenes of carnage it engaged him in, produced, by degrees, that fierceness of disposition and character, which is the reproach of his latter years.

Accustomed to have submission paid to the terror of his name, he began to look on every resistance to his arms as treason, which he was authorised to punish, putting frequently whole nations to the sword, merely because they had families, whom they strove to defend, and rights, which they were unwilling to surrender.

The fervility, also, with which he was treated by those whom he had brought into subjection, inspired him with a vanity of which Greece had seen no example. It was the custom of eastern nations to adore their Princes; and Alexander would be adored. Some of the heroes of old had been deified by their uninstructed followers. The Macedonian would be deified also; and because his Grecian veterans, who were accustomed to other manners, and were

ardent supporters of liberty, opposed these insolent pretensions, he forgot he was their King, he attempted to become their tyrant. His temper, naturally violent, became impetuous. All who would not submit to abject servility and compliance, he pronounced disaffected; and sacrificed to his suspicious, and to his jealousy, the most faithful and most worthy of his servants.

What appears most extraordinary, in a Prince, conspicuous, as the son of Philip was, for courage and firmness of mind, is the vulgar superstition which marked the latter period of his days. It has been observed by some authors, that he was always superstitious; and certainly he was, if revering the gods of his country, and endeavouring to conciliate their favour by those means which he had been taught to think of most efficacy, can properly be deemed superstition. What affected his latest days was of a different nature, and seems to have arisen from another cause. Appalling fears had seized his imagination, and, in spite of all his efforts, had subdued his mind what these were, ancient wri-

ters have not informed us. It may not, perhaps, be too bold a conjecture, that the outrages which he had committed upon his own subjects, embruining his hands in the blood of Clitus, the base and more criminal assassination of Parmonio, and the death of the virtuous Calisthenes, had a considerable share in exciting those horrors, to which, in the end, he fell a victim, for to them, surely, was owing to that intemperance in which he at last fatally took refuge.

Should it be asked, if civilization and happiness was the result of his exploits to those nations whom he subdued? or, of any advantages accrued from them, at least to Macedon: — Even here must history, if she bears faithful record, decide against him.

An important instrument he doubtless was in the hand of Providence, for executing that vengeance on Babylon and her dependent provinces, which their oppressions and crimes had long provoked, and which the Almighty had, by his prophets, denounced against them; and for opening a more free communication between

the eastern and western worlds, in order to the gracious purposes of eternal wisdom: But at the same time, he was, in his day, a scourge to Mankind a scourge to the Macedonians themselves, whose interest and prosperity he pretended to have in view.

It may, therefore, justly be esteemed matter of wonder, that such a character should have been thought a fit model for princes: and that, comparing them to Alexander should have been numbered among those exalted compliments, that flattery is wont to pay to greatness and power. This propensity seems to have taken its rise in the days of chivalry, when a frantic exertion of valour, ranging from country to country in quest of exploits and adventures, was supposed to constitute the highest degree of personal merit. Alexander might have been the hero of such an age. But more civilized times must often regard his character in a different, and less favourable light."

By a Husband; but not a modern one.

When on thy bosom I recline,
Enraptur'd still to call thee mine,
To call thee mine for life,
I glory in the sacred ties
(Which modern wits and fools despise)
Of husband and of wife.

Our mutual flame inspires our bliss;
The tender look, the melting kiss
E'en years have not destroy'd:
Some sweet sensation ever new
Springs up, and proves the maxim true,
That love can ne'er be cloy'd.

Have I a wish, 'tis all for thee,
Hast thou a wish, 'tis all for me;
So soft our moments move
That Angels look with ardent gaze,
Well pleased to see our happy days,
And bid us live and love.

If cares arise (and cares will come)

Thy bosom is my softest home,

I Lull me there to rest;

And is there aught disturbs my fair,

I bid her sigh out all her care,

And lose it in my breast.

Have I a joy, 'tis all her own,

Or hers, or mine, are all but one

Our hearts are so entwined,

That like the ivy round the tree

Bound up in closest amity,

'Tis death to be disjoin'd.

Mary's Dream.

*A Real Event, by Mr. Low, of
New York.*

The moon had climb'd the highest hill
Which rises o'er the source of Dee, *)
And from the eastern summit shed
Her silver light on tower and tree;
When Mary laid her down to sleep,
Her thoughts on sandy far at sea;
When soft and low a voice was heard,
Ah! Mary, weep no more for me!

She from her pillow gently raised
Her head to ask, who there might be?
She saw young sandy shiv'ring stand,
With pallied cheek and hollow eye;
„O Mary dear, cold is my clay,
„It lies beneath a stormy sea,
„Far, far from thee, I sleep in death,
„So Mary, weep no more for me.

*) The river Dee, in Scotland.

Three stormy nights and stormy days
We tofs'd upon the raging main :
And long we strove our bark to save,
But all our striving was in vain.
Ev'n then, when horror chill'd my blood,
My heart was fill'd with love for thee :
The storm is past, and I at rest,
So Mary, weep no more for me.

O maiden dear, thyself prepare,
We soon shall meet upon that shore,
Where love is free from doubt and care,
And thou and I shall part no more.
Loud crow'd the cock, the shadow fled,
No more of sandy could she see ;
But soft the passing spirit said,
„Sweet Mary, weep no more for me.”

*A Letter to J. P. a young Man just
entering into the World.*

Dear Sir.

Various are the reasons which induce me to write you through the channel of this useful paper. I need not enumerate them here. Suffice it to say, that a sincere regard for your true happiness, is my sole motive of writing you at all. I said true happiness, by which I mean, that which arises from a contented mind, improved by knowledge and adorned with virtue. Every other kind of happiness deserves not the name: Thank heaven you are not of a sour, morose disposition, it is in your power still to improve it. You have all the reason in the world to be contented, and I believe you are.

As to knowledge, you have early laid a tolerable foundation; but still you have the superstructure to raise. Consider then how much you have to do: Let the consideration of the value of the present period of your life, the importance of an improved understanding; the

poorness of an empty mind; the rapidity with which your time runs on, all teach you, a habit of application; animate you in the pursuit of knowledge; inspire you with a superiority of mind above the delusiveness of ease; the charms of unprofitable pleasure; the insinuating power of examples of levity, thoughtlessness, and inattention, and every other obstacle that has a tendency to impede your progress. Lay down a fixed resolution of perseverance never swerve from it. Keep the grand object of honour and happiness as to yourself, and usefulness to the world ever in your eye; if so, you will not deviate far from the path which conducteth to them. Reflect with yourself, how little, poor and insignificant you will appear in the view of others, what happiness you will lose, if you do not advance to these.

But chiefly, my dear sir, be solicitous for advancing in piety and virtue. To advance to any degree in these many difficulties are in your way; but to a rational and ingenuous mind, the motives are more than proportionate. — Yea the beauty there appears in virtue to a reflecting

mind is sufficient. I shall defer the laying before you, the many other grand and attracting motives to another opportunity. Suffice it to say for the present, that heaven and earth, reason and conscience, honour and interest, all unite herein that Knowledge is good and excellent, but without virtue is folly. Habits, whether good or bad, are easiest learned in your time of life; and whatever you learn just now, you will have a prepossession in its favour through life. Study by every mean to acquire the former, and fear the latter as so many enemies, ever at hand and ready to ensnare you. Revere truth; always speak it. Of all the ornaments of conversation, it shines with the truest and most attracting lustre. — Regard it in your promises, and in every action. Revere yourself — never stoop to any mean thing, however strong may be the temptation. Do nothing which your mind does not heartily approve. Seck chiefly the approbation of your God and your own mind, and regard not what the world may say of you, as long as you have the approbation of these. Let no advantage whatsoever

influence you so to behave, as to make these your enemies. — You could not have two more dreadful ones. There is a beauty in truth, which commands our affection, reverence, and respect. — But I cannot add more at present. You shall hear from me in some manner on one of these subjects soon. Farewell,

Aristides.

LOUISA.

When Night's dark mantle veil'd the seas,
And Nature's self was hush'd to sleep;
When gently blew the midnight breeze,
Louisa sought the boundless deep.

On a lone beach, in wild despair,
She sat, recluse from soft repose;
Her artless sorrows rent the air;
So sad were fair Louisa's woes.

Three years she nurs'd the pleasing thoughts,
Her love, her Henry, would return;
When, ah! the fatal news was brought —
The sea was made his wat'ry urn.

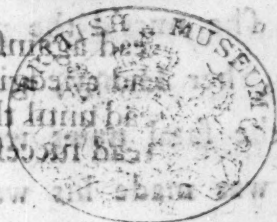
(Sweet Maids who know the pow'r of love,
 You best can tell what she must feel;
 Who' against each adverse fortune strove,
 The tender passion to conceal.)

The lovely Maid, absorb'd in grief,
 While madness ran thro' every vein;
 Poor mourner, sought from death relief —
 And frantic plung'd into the main!

The Heav'ns with pity saw the deed,
 (The debt the Fair One paid to love),
 And bade their angel guard proceed
 And bear Louisa's soul above.

There plac'd in happier scenes on high,
 Louisa smiles on human care:

Hush'd into joy was ev'ry sigh,
 For Henry's angel form was there!



E R R A T A.

Page	Line	the	7th.	read every, not very.
—	3	—	—	10. read natural not naturel.
—	4	—	—	8. read princ's not princes.
—	14	—	—	6. read benevolence, not benevolene.
—	14	—	—	15. read alleviate, not alleivate.
—	16	—	—	15. read discernment, not discernement.
—	19	—	—	8. read attend not extend.
—	25	—	—	20. read J not 3.
—	27	—	—	17. read of not from.
—	38	—	—	7. read fact, not fait.
—	39	—	—	16. read volunteer not voluoteer.
—	40	—	—	9. read for a not for.
—	43	—	—	2. read flying, not fying
—	43	—	—	8. read hear not head.
—	46	—	—	11. read abstemious, not abstemious.
—	47	—	—	24. read appearance, not appearance.
—	48	—	—	3. read maintained, not maintained.
—	48	—	—	13. read daughter, not daughters.
—	49	—	—	14. read scenes, not scenes.
—	51	—	—	8. read enemies, not ennemies.
—	56	—	—	20. read enemies, not ennemies
—	49	—	—	2. read towards, not towords.
—	66	—	—	5. read which, not wich.
—	76	—	—	4. read unnecessary, not unnecessary.
—	76	—	—	22. read against, not agamsts.
—	78	—	—	6. read alledging, not alleging.
—	84	—	—	7. read until this, not untilthis
—	86	—	—	20. read successful, not successfulfull.

Page 89 Line the 4th. read enabled, not enabied.

— 89 — 19. read successefully, not successefully.

— 89 — 20. read stemings, not stemings.

— 90 — 3. read Baldwin, not Balowin.

— 92 — 12. read felt, not fell.

— 92 — 19. read oppressive, not opprref-

— 93 — 4. read submitted, not submit.

— 95 — 16. read small, not smal.

— 99 — 7. read who, not whe.

— 101 — 7. read enemies, not ennemies.

— 110 — 11. read slowly, not stowly.

— 110 — 11. read discoveries, not disco-

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Page 227 Line the 18.th. read never, not ever.
 — 228 — — 10. read thy, not the.
 — 229 — — 13. read faithfull, not faithful.
 — 232 — — 19. read shocking, not stocking
 — 248 — — 17. unfeeling, not unfeeling.
 — 251 — — 5. read enemy, not ennemy.
 — 251 — — 12. read may, not my.
 — 251 — — 18. read honours, not honours
 — 252 — — 5. read is, not in.
 — 292 — — 23. read unprejudiced, not un-
 prejudiced.
 — 308 — — 21. read your, not yours.
 — 311 — — 9. read restraints, not restraints.
 — 313 — — 4. read aside, not asside.
 — 316 — — 17. read area, not aria.
 — 318 — — 1. read losing, not Lossing.
 — 324 — — 9. read returnd, not returneg.
 — 326 — — 20. read barrows, not barrons
 — 336 — — 7. read founding, not foun-
 — 346 — — 22. read hounslowheath, not
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 — 354 — — 10. read disinterested, not des-
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 — 355 — — 11. read observed, not obserwed.
 — 359 — — 13. read Troubadour, not Tro-
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 — 363 — — 14. read galleries, not galleries
 — 368 — — 17. read princesses, not princif-
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 — 381 — — 23. read and, not ond.
 — 388 — — 1. read elegance, not elegnce
 — 406 — — 15. read assistance, not assisten-
 — 411 — — 12. read unlooked, not untooked
 — 412 — — 10. read feat, not fear.
 — 418 — — 4. read fiergeness, not feargeness.
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 — 171 — — 4 — — 180 —
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1. The first part of the book is a history of the
2. of the country, and the people who live in it.
3. The second part is a description of the
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19. The tenth part is a description of the
20. of the country, and the people who live in it.

A Manual or Familiar
Guide to The English
Tongue, being a choice
collection of the most
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Productions, Digby's
Haricots
Jokes and Notes
Gumbel's - In
any language
Gumbel's in German
Lachmann's Manuscript
Felling's Manuscript In
any language Gumbel's in German

Cicero the letters to
several of his friends
with remarks by W
Helmoth, 2 vol. London, 175
Treatise on poetry tran-
lated with notes by JH
Training, 2 vol. London, 1810,
Anacreon, Bion, Moschus
Sappho and Myraeus wor-
translated by Fr. Fauke
London, 1760.

Ristlet's English
Grammar
Cher's English Grammar
Fölsing's Latin Grammar
English Grammar
Holt's Exercises for the rule
of the grammar, London,



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